

AN ACCOUNT OF THE
ORIENTAL PHILOSOPHY.

Shewing 8407 b. 25

The *Wisdom* of some *Renowned*
Men of the East;

And particularly,

The profound Wisdom of *Hai Ebn Tokdan*,
both in Natural and Divine things;

Which he attained without all Converse
with Men, (while he lived in an Island a soli-
tary life, remote from all Men from his In-
fancy, till he arrived at such perfection.)

Writ Originally in *Arabic*, by *Abi Jaaphar*
Ebn Tophail;

And out of the *Arabick* Translated into *Latine*,
by *Edward Pocock*, a Student in *Oxford*;

And now faithfully out of his *Latine*, Translated
into *English*;

K. Alia Jaaphar Ebn Tokdan

For a General Service.

Printed in the Year, 1674.

OLYMPIAN PHILOSOPHY

Showing

The History of the Roman Republic

at the end of the world

The History of the Roman Republic
from the time of its foundation
to the fall of the Empire

which is contained in the
works of the ancient writers



and the works of the modern writers

who have written on the subject

of the Roman Republic

from the time of its foundation

to the fall of the Empire

which is contained in the

works of the ancient writers

and the works of the modern writers

who have written on the subject

of the Roman Republic

from the time of its foundation

An Advertisement to the
R E A D E R.

THis Book or Epistle of Abi Jaaphar, is to be found in an Hebrew Version, according to the account of the Latine Translator; and Moses Narbonensis, a learned Jew, hath writ Commentaries upon it. The Author, to wit, Abi Jaaphar, lived contemporary with Averroes, who died about the year of the Christian account, 1198. So that the antiquity of this Relation is about five hundred years old. Since the Latine Version of it came abroad (which was in the year, 1671.) it is translated into Dutch some considerable time ago: after it came into my hands, and that I perused it, I found a great freedom in mind to put it into English for a more general service, as believing it might be profitable unto many; but my particular motives which engaged me hereto was, that I found some good things in it, which were both very savoury and refreshing unto me: and indeed there are some sentences in

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it that I highly approve, as where he saith,
Preach not thou the sweet savour of a
thing thou hast not tasted; and again where
he saith, In the rising of the Sun is that
which maketh, that thou hast not need of
Saturn. Also, he sheweth excellently how far
the knowledge of a man, whose eyes are spi-
ritually opened, differeth from that know-
ledge that men acquire simply by hear-say,
or reading: and what he speaks of a degree of
knowledge attainable, that is not by premisses
premised, and conclusions deduced, is a
certain truth, the which is enjoyed in the
conjunction of the mind of man with the
supreme Intellect, after the mind is purified
from its corruptions, and is separated from
all bodily images, and is gathered into a pro-
found stillness. These with many other pro-
fitable things, agreeable to Christian Prin-
ciples, are to be found here. But, Reader, I
am far from urging thee to receive for cer-
tain, every thing in this Book; nor do I re-
commend every thing in it unto thee for
truth: yet whatever may be otherwise in it,
doth not hinder to make a good use of the
things which are both true and profitable con-
tained therein, and if thy taste be sound, re-
ceive

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ceive what is agreeable thereunto, and pass by what is otherwise. The design of the Author is far (I believe) from perswading men to slight or refuse the help of outward means of knowledge, such as the testimonies of good and wise men; and indeed it is as far from my own design, who have undertaken this Translation: It is the too much relying and resting upon them, and neglecting those native and inward testimonies in the soul and mind of man it self, that both the scope of the Book and my design in the Translation doth fence against. If it appear unto thee, that the Author, or yet the person of whom he writeth, hath been a good man, and far beyond many who have the name of Christians, that have had better outward opportunities to learn to be good then he, such as the use of the holy Scriptures and other helps; think not strange of it, but remember, there have been instances of good men mentioned in the Scriptures, who had not the Oracles of God outwardly delivered unto them, such as Job, the three wise men of the East, Cornelius and others. Yea, Justine Martyr stuck not to call Socrates a Christian, and that all who lived conform unto that divine reason and word

word in them, and which is in all men, (*as said the above-mentioned Author, in one of his Apologies*) were and are Christians. I shall conclude with a saying of Augustine, *de civitate Dei, lib. 18. cap. 47.* and another of Ludovicus Vives, *in his Commentary on the same words*: Nor do I think (*saith Augustine*) that the Jews dare contend, that none belonged unto God, but the Israelites. *On which Ludovicus Vives saith thus*; So great a matter is it to be willing to be good, although thou hast not any from whom thou mayest be taught virtue: and in this sort of men, what is wanting but water? seeing they have obtained and received the holy spirit no otherwise then the Apostles, *Peter* witnessing, that some were filled with a divine inspiration, whom the mystical water had not touched: so the Gentiles not having a Law, and naturally doing the things of the Law, are a Law to themselves, and that light of so living is the gift of God, and cometh from the Son, of whom it is written, who enlighteneth every man that cometh into the world.



An Account of the
ORIENTAL PHILOSOPHY,
 IN AN
EPISTLE
 OF

Abi Jaaphar, Ebn Tophail,
 Concerning
Hai Ebn YOKDAN.

In the Name of the Lord the
 merciful Commiserator.



HE wise Doctor, the Priest, the
 Knowing, the Excellent, the Per-
 fect, the Learned *Abu Jaaphar,*
Ebn Tophail saith, "Praise unto
 "God, the great, the greatest,
 "the ancient, the most ancient,
 "the knowing, the most know-
 "ing, the wise, the most wise, the
 "merciful, the most merciful, the beneficial, the
 "most beneficial, the bountiful, the most bounti-
 "ful, who taught the use of the Pen, who taught
 "man that which he knew not, because the good-
 "ness of God was great towards him. I praise him for
 "his excellent gifts, and I give him thanks for his con-
 B "cious

"tinual benefits, and I testifie that there is not a God
 "but the one God, & hath not a Consort, &c.

O excellent, sincere, and most dear Brother,
 (God give thee an everlasting continuance, and bless
 thee with a perpetual happiness.) Thou desired me
 to declare unto thee, whatever I could, of the my-
 steries of the Eastern Philosophy, which the Doctor,
 the chief Priest, *Abu Ali Ebn Sina* mentioneth : But
 know, that it belongeth unto him who would at-
 tain to the truth, that he seek it, and use diligence in
 the acquiring it ; and surely thy demand hath raised
 in me an excellent motion of mind, which hath
 brought me (praise unto God) to perceive the state
 which I saw not before, and hath promoted me to so
 remote a period, that the tongue cannot declare, nor
 can the sequence of speech express it, whereas it is
 of another sort, and of another world, differing from
 them ; but that this state, in respect of the exultati-
 on, joy, pleasure, and gladness which is in it, is
 such, that he who hath attained it, or hath come to
 any period of it, cannot conceal it, or keep it secret,
 but that exultation, cheartfulness, gladness, and de-
 light befalleth him, which driveth him to express it
 summarily, but not distinctly : But if he be of those
 whom the Sciences have not sharpened, he speaketh
 these things of it, which he doth not comprehend ;
 so that one said when it was so with him, *O me to be
 praised, how great am I !* and another said, *I am the
 truth :* and another said, *There is nothing under this
 cloathing, but God.* But Doctor *Abu Hamed Algazali*,
 when he reached unto this state, he used this Verse
 Proverbially,

*And it was, what it was, of that, whereof I made not
 mention,*

*But think thou, that it was good, neither enquire thou
 after what manner the thing is.* For

For Letters had *polished* him, and the *Cultivated*.
 Disciplines had sharpened him: But
 take notice of the saying of *Abu Becri Ebn Alfayegi*,
 which is joyned to his discourse of the description
 of the *Conjunction* [of the *Intellect* with man,] for, saith
 he, seeing the *Intellect* is the *scope* proposed in his
 Book, then it shall appear that the same cannot be
 perceived out of the usual Sciences, in that degree
 wherein it was: but what he conceived in his mind,
 of the sense of it, was acquired in a degree, in which
 he being placed, he saw himself abstracted from all
 former things, endued with other thoughts, which
 depend not from matter, and are more noble then to
 be imputed to the life which is from nature, but are
 certain properties from the properties of those who
 are blessed, very different from the composition of
 the natural life, but are properties of them, which
 are proper to the blessed ones, which it is fit that we
 call them, *Divine properties*, which God (most high-
 ly to be praised) giveth to whom he willeth of his
 servants. But this degree is attained unto, which
Abu Becr insinuateth, by way of speculative Science
 and of cogitative disquisition: nor is it doubted
 that he attained it, nor erred from it. But the de-
 gree which we first hinted at, is another from this
 although it is the same, because there is not any thing
 discovered in it, contrary unto what is discovered in
 the other. But it's distinction consisteth in suc-
 cession of perspicuity, and because he perceiveth by
 the help of a thing which we call not a *name*, but
 Metaphorically, seeing we find not, neither in words
 commonly used, neither in the proper terms of the
 Doctors, a name which declareth that *that* thing
 thing, whereby that form of perception *is perceived*.
 perceiveth. But this state which we

mentioned, and to the perceiving of some taste of which thy question moved us, is of that
Number. sort, which *Sheich Abu Ali* insinuateth, where he saith, "Thereafter, when the
 "will and the exercise hath come to a certain period,
 "there appertaineth unto him pleasant forms, from
 "the Aspect of the *true Light*, as if they
Glancings. "were Coruscations, lightly shining
 "upon him, then they depart from
 "him, then are these sudden occurrsions multiplied
 "unto him, when he continueth in exercise, then he
 "is accustomed to them, until they come unto him
 "without exercise, and how oft he beholdeth any
 "thing shortly, he inclineth from it, un-
Court or "to the border of holiness, and he hold-
threshold. "eth somewhat in memory of his mat-
 "ters; and then suddenly it meets him,
 "so that almost he seeth the truth in every thing;
 "then exercise leadeth him to that perfection, whose
 "state is turned unto him, into a firm tranquility of
 "mind, and it becometh familiarly known, which
 "used but to steal on, and that which glanced light-
 "ly, becometh a *manifest light*, and their happen-
 "eth unto him a firm knowledge, as if it were a con-
 "tinual fellowship. These are the things, with o-
 "thers, which he described of the orderly progress of
 the *degrees*, until they come to the comprehension:
 so that his secret Looking-glass is
Smoothed. polished, whereby over against him
 he beholdeth that part in which the
 truth is; and then most choise delights flow down
 abundantly, and inwardly he rejoyceth in his mind,
 for the prints of truth which he seeth therein; and
 when he is placed in this degree, he hath a respect
 unto the truth, and a respect unto his soul, and he is
 yet

yet moved hither and thither, until at last ^{and Alled,} he departs from his soul, and only look-^{eth} unto the border (or Court of Holiness) but if he respecteth his soul, it is ^{and Holy} because the soul respecteth ^{and Court.} that; and ^{and} there it is fit that the *Conjunction* be [*with God.*] And after those manners, which he described, he would have his tasting to be; not by way of speculative apprehension elicited, and premisses premited, and conclusions deduced. And if thou would have a similitude, whereby the difference may appear unto thee betwixt the apprehension of this sect of men and the apprehension of others; conceive in the mind the state of one who is born blind, but who is of an excellent ingine, a sagacious conjecture, firm memory, a well disposed mind and hath grown up from that time, wherein he first was in some Region where he ceased not to make known to himself the persons of men, there, as also, many kinds of things both living and wanting life, and the Streets of the Town, the Wayes, the Houses, the Market-places, by the other wayes of apprehending, which he hath, until he come to that that he can go round about the Town, without a guide of the way, and should know every one, who meets him, and should presently salute him, and should discern collours, and know their definition, by the descriptions of their Names, and some definitions, which should declare them. Then after he hath come unto this degree, that his eyes are opened, and that he hath a perception by sight and when he went through that whole Town and compassed it, that he found nothing at all contrary unto what he had beleived, and that he had known every thing, which was there and had found the collours to be after the same manner, which did

shew the descriptions to be true wherewith they
 were described, but that in all these, two great things
 beset him following one another, to wit, a greater
 perspicuity and clearness of things, and a great plea-
 sure. Therefore the State of Contemplants, who have
 not come to the degree of *nearness* [unto God] is
 the first state of that blind man, and the colours,
 which are known in this state by the explication of
 their names, are these things which *Abu Becr*, said,
 were more excellent then to be Imputed to the natu-
 ral life, and which God giveth to whom he pleaseth
 of his servants. But the state of the Contemplants,
 who have come to the degree of *nearness* [unto God,]
 and upon whom, God hath bestowed that thing,
 which (as we have said) is not named a *power*, but
 metaphorically, is that second state. But now he is
 rarely found, who is of that degree, who was al-
 wayes clear in sight, having opened eyes, who need-
 ed not contemplation. Nor do I understaud here
 (God honour thee with his nearness) by the appre-
 hension of the Contemplants, that which they appre-
 hend from natural things, and be the apprehension
 of them, who are near unto God, that which they
 apprehend from supernatural things (for these two
 manners of apprehending are very differing, among
 themselves. Nor is the one mingled with the other)
 but that which we understand by the apprehension
 of the Contemplants, is that which they apprehend
 from things Metaphysical, like unto
 i. e. *Beyond* that which *Abu Becr* apprehend-
 Nature. ed, and in the apprehension of these
 things this condition is required, that
 Mediate. it be manifestly true, and then falleth in
 a mid-speculation betwixt that, and be-
 twixt

twixt the apprehension of them, who are near unto God, who apply their study unto these things, with an increase of cleareness, and with greater delight. But *Abu Becr* reproveth them, who should make mention of this pleasure among the vulgar, and he said it did belong to the imagining faculty, and he promised to describe how the state of the blessed ones should be when they had attained this, in clear and manifest discourse. But it behoveth, that it be said to him, *Preach not the sweetsavour of a thing, which thou hast not tasted, neither passe over the necks of the true speakers.* For neither did that man any thing of that sort, neither performed he his promise: for it is probable, that the straitness of time mentioned by him, hindred him from that undertaking, and because he was taken up in a Journey taken in hand to *Wabran*, or because he saw, if he should describe that state, the order of the discourse would compel him, to declare the things, in which, he was, which would be a reproach to him, in the manner of his life, and which would argue the precepts delivered by him, of a lye, whereby he incited men to multiply riches. and gather them together, and to use divers wayes of arts to acquire them. But the discourse hath led us off, somewhat to another thing; then that which thou didst move us to, by thy desire, as necessity required. And from what is said it is manifest, that, what is required by thee doth necessarily include one of these two Rocks, viz. that thou ask of that which they see, to whom it hath happened to see, and to tast, and to be present in that degree of nearnesse unto God; and this is of the things which cannot be, so as they may be described in a Book, as they are indeed, and when any have undertaken it, and endeavoured whether in word

*Or man-
ner:*

Bodily.

word or writ to expresse it, the true reason of it is changed, and passeth unto the parts of another speculative kind; for when it is cloathed with letters, and voices, and becometh near unto the corporeal world, it doth not remain in that

state wherein it was, in any manner or way, and the signification of voices differ far in expressing it, so that therein the feet of some err from the right way, and it is thought concerning others, that their feet are slidden, when they are not slidden: but the cause thereof is this, because it is a thing which hath no bound in the space of a large tract, which compasseth, is not compassed. But the second of the two Rocks, which as we said, thy question did necessarily include, is, that thou hast desired that a thing be made known unto thee, in that manner, as they do it who give themselves to contemplation; and this is a thing (God bring thee near unto himself) the reason whereof requireth, that it be described in

Pure

Gold.

Books, and forms of words to express it: but that is more rare then the Reed Sulphur, and especially in these Regions wherein we live, because it is so strange a thing, that but one after one attaineth it but a little, and who have attained any thing of it, have not declared it unto men, but by some obscure tokens: for the *Hanistick* Sect, and *Mohammedick* Law, forbiddeth men to dive into it, and admonisheth them to beware of it. And think not that the Philosophy which hath come unto us in the Books of *Aristotle*, and *Aba-Nasri*, and in the Book of *Alshepha*, doth suffice unto this design which thou desired, nor hath any of the *Andaloseni*, written any thing of it, which can suffice, for they who were educate in *Andalusia*,

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of men of an excellent ingine, spent their life in the Mathematical Disciplines, and attained a great degree in them, before the Science of Logick and Philosophy was propagated in that place, nor could they do any thing further. Then an age of men succeeded unto them, who exceeded them in some skill of Logick, to which they gave pains, but so, that it brought them not to the true perfection. Therefore one of themselves said, *It troubleth me, that there are two knowledges of men, nor is there any thing to be added unto them; the one is the true knowledge, which is attained with difficulty, and the other false, the attaining of which is unprofitable.* Then others more sharp-sighted succeeded unto those, and who came nearer unto the truth, among whom, none was of a quicker ingine, or who perceived things better, or more truly, then *Abu-Becr-Ebn-Alsaijeg*, but that the world did take him up, until death took him away before the treasures of his knowledge were manifested, or the secrecies of his wisdom were published, and most of his Writings which are found, are imperfect, and mutilate in the end, as *his Book of the Soul, and of the government of him who hath given himself to a solitary life, and what he wrot of Logick, and Natural Knowledge*; but his perfect Books are compendious Tractats, and Epistles hastily written; and this he declared, saying, that, whose demonstration was proposed to him, in the Epistle of *Alette-sal*, i.e. *the conjunction of the intellect with man*, is not altogether manifest in that discourse, but after great difficulty and trouble, and because the method of his Explication, in some places is not ordered in so perfect a way; but if more time were given him, he purposed to change it. And thus is the matter, as to what hath come to us of the knowledge of this man: but

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we saw him not, and who were contemporary with him. were such men, as cannot be said to be equal to him in degree, nor saw we any thing done by them: but who succeeded them that lived in our time, are but yet making progress, or have stood short of perfection, or how they have been truly, is not known to us. But as concerning the Books of *Abu-Nasri*, which hath come to us, most of them are of *Logick*: and such as are come to us of *Philosophy*, are full of doubts. For he affirmed in the Book *Almellati Alphadelati*, i. e. of the most excellent Sect, the duration of evil souls after death in everlasting torments; then in the *Politicks*, he saith expressly, that they are dissolved and annihilated, and that only the souls endowed with virtue, and perfect, do remain. Then he describeth in his Book of *Manners*, somewhat belonging to the happiness of men, and that it is in this life, which is of this world: then he uttereth words having this sense, *Whatever is mentioned besides this, is madness, and old Wives Fables*. He therefore driveth all men to despair of the mercy of God, and putteth good, and bad in the same degree, while he maketh the end unto which all tend, to be *Annihilation*. But this is an unpardonable error, and a fall after which there is not a restoration. These things, beside others he brought forth, wherein he judged badly of *Prophecy*, and that it properly belonged to the Imaginative faculty according to his opinion, and that he preferred Philosophy unto it with other things not needfull to mention. But touching *Aristotle* his Books, *Alsheigh-Abu-Ali*, supplyeth their vice, in his Explication of them, having followed his sect, and going in the way of his Philosophy, in the Book *Alshepha*, i. e. of *sufficiency*, in the beginning of which he plainly affirmeth, that

that in his opinion, *the truth* differeth from what he delivereth therein and that he meaneth that Book according to the Doctrine of the Peripateticks ; but he who would see the truth , wherein is nothing obscure, should look on his Book of Philosophy *Almo-brakia*, i. e. Oriental : but if any take pains to read the Book *Alshepha*, and the Books of *Aristotle*, it will appear they agree in most things although there be some things in the Book *Alshepha*, which came not to us from *Aristotle* ; but when he hath received all things which the Books of *Aristotle* have given him, and the book *Alshepha* , according to the outward sound of the words, not turning the mind to the hidden, and inward sense of them, he shall no wayes be brought unto perfection by them as *Alsheich-Abu- Ali* in the Book *Alshepha* admonisheth , but as for the Books of *Alsheich-Abu-Hamed-Agasali*, he so far, as he spoke unto the vulgar one time bindeth another time loseth and reproveth some things of infidelity, then he professeth them then in the number of them , for which he accuseth the Philosophers of infidelity, in the Book *Alta-Haphot* (comonly called Destruction) is that, that they deny the resurrection of bodies, and affirm that reward and punishment belong to souls apart : then he said in the begining of the Book *Almizan*, (i. e. the Scales,) that this is the opinion of the *Supbian* Doctors precisely ; and again in the Book *Almunkedh. Men-Abdelali-Walmophseh. Bel-Ab-wali*, i. e. freeing from error , and explaining the state, he saith , his opinion is the same with the opinion of the *Suphijs* ; and that he is brought to it after a long search : And many things of this kind are in his Books which he shall see, who looketh on them and considereth attentively. And he seeketh to be excused for this deed in the end of the Book *Mizan-Almal*,
i. e.

i. e. the Scales of Actions, where he affirmeth that, opinions are of a threefold kind, first, that which is common with the vulgar, in that which they think. Secondly the opinion, according to which an answer is given to every enquirer, and that seeketh direction. Thirdly, the opinion, which one retaineth with himself, and which none knoweth, but who is his Consort in his opinion; then he saith after, But if there be not in these words, but to make thee doubt of thy opinion, which thou hast heritably received, this is enough to profit; for who hath not doubted, doth not consider, who hath not considered, shall not perceive, who shall not perceive, shall remain in blindness and perplexity: then in place of a Proverb, he used this Verse,

Receive what thou seest, and let alone what thou hast perceived by the hearing.

In the rising of the Sun, is that which maketh, that thou hast not need of Saturn:

And this is the manner of his Doctrine; and the greatest part of it is by Ænigma's, and obscure Tokens, of which he receiveth not profit: but who first diligently looketh into these things with the eyes of the mind, then heareth them again from himself, or who is ready to understand these things, excelling in ingine, and to whom the least beck (or nodd) sufficeth: But the same Author saith, in the Book *Alia-wabar*, i. e. of Pearls, that he hath Books not to be communicated, but unto those who are fit to read them, and that he hath put in them the sincere truth; but none of them came into Spain, so far as we know; but there came Books into Spain, whom some think are those incommunicable Books, but it is not so; for these Books are *Almaareph*, *Alakliab*, i. e. Intellectual Knowledges, and the Book *Alnaphchi-Waltaswiati*,

Waltaswisti, i. e. of *Inflation*, and *Æquation*, and besides them, a Collection of divers Questions. But these Books, however some hints were in them, contain no great matter further to the discovery of things, beyond what is scattered in his known Books. Moreover, in the Book *Almeksad Alasna*, i. e.

Most high marks, is found that which is *Aims*, deeper, than what are contained in these

other: and he plainly affirmeth, that the Book *Almeksad Alasna*, is not communicable, whence it is necessarily gathered, that those who came unto us, are not these incommunicable Books, but some later Authors perswaded themselves, that in his discourse, which falleth in near the end of his Book *Almeschat*, i. e. of the *little window*, there is some great matter, which hath made them fall into a depth, whence they cannot extricate themselves, and that is, his saying, after he had reckoned up diverse kinds of them who were encompassed with lights, or who by the shining of the *divine light*, are prohibited from an access, then he passed unto the mentioning of them who came near unto God, wherein he saith, that they determined, that this *Great Being* is described by Attributes, which overturn the simple Unity, whence it seemed to them necessarily to follow, that he believed a certain multiplicity in the Essence of the true God. *God is far above what the unrighteous say*: nor is it doubtful among us, that Doctor *Abu Hamed* is of their number, who attained the chief happiness, and came unto these noble and holy places of conjunction, *Viz. with* but his hidden or incommunicable *God*.

Books, which contain the knowledge of Revelation, have not come unto us, nor was the truth clearly made manifest to us, which we have

have attained, and which was the Butt (or Mark) which we have reached unto by knowledge, until we followed his sayings, and the sayings of Doctor *Abu Ali*, and comparing them together, and joyn-
 ing them to the sentences which arose in this our time, to which some are addicted, of them who have
 professed Philosophy, until the truth appeared unto us, first by way of disquisition, and inspection there-
 after concerning it, we have found at present this small taste, from the present sense of things, and then
 we saw our selves fit to say something, which may be called our own. But we have determined that
 thou should be the first to whom we might give this which is beside us, and should give it to be
 looked on, which we have attained, because of the integrity of thy friendship, and sincerity of thy
 gentleness: but if we should propose unto thee the ends of that which we have attained in this sort, be-
 fore we give thee the principles thereof confirmed, it would not be any thing profitable unto thee, more
 then a thing received by tradition, and generally said. This is it, if thou think well of us, according
 to the love and friendship which is among us, not that we are worthy that it should be received what
 we say. Nor do we wish unto thee, but what is above this degree, nor are we content with it, that
 thou be in this degree; seing it sufficeth not to salvation, nor to obtain the highest degrees. But
 we will lead thee through paths wherein we have formerly walked, and we shall make thee sail in the
 Sea which we have first sailed our selves, that it may bring thee whither it hath brought us, and that
 thou mayst see of it what we have seen, and by thy own sight mayest have a certain knowledge of the
 things which we have certainly known, and that it

be not needful unto thee to fix thy knowledge on that which we have known: but this needeth a certain space of time, and that not small, and that one be free from business, and with the whole bent of his mind apply himself to this kind. But if this be indeed thy purpose, and with a sincere affection of mind prepare thy self to reach this mark, in the morning thou shalt praise the tedious and irksome travel of thy night-journey, and shalt receive the blessing of thy labour, and thou shalt have God acceptable to thee: and he shall have thee acceptable to him, and I shall be unto thee such as thou loved and wished with thy whole heart and whole mind: and I hope to lead thee in a most right way, and most safe from evils and hurts. Although at present some small glance hath offered it self unto me, whereby I may kindle thee with desire, and may stir thee up to enter into the way, while I shall describe unto thee the History of *Hat-Ebn-Yockdban*, and *Abfali*, and *Salamani*, on whom *Al-Sheich Abu Ali* put these names, in the Or, *Afali*. History of whom there is an example to the understanding, and an admonition to him who hath an heart, or who giveth ear, and let him be a witness.

Our pious Forbears have reported, that there is an Isle among the Isles of *India*, situate under the *Equinoctial Line*, wherein Men are born without Father or Mother. And that in the same, there is a Tree, which for the Fruit of it, bringeth forth Women, and these are they which *Almasudi* calleth the *Wakwakian Damsels*. For that Isle is of all places of the earth of an Air most temperate and perfect: the influence of the supreme light which ariseth upon it, so disposing the same: Although so to affirm, is contrary to the perswasion of the most of the chief Philosophers and Physicians; whose sentence is, that the *fourth Climate* is the most temperate part of the earth. But if they affirm this, because they certainly know that the parts situate under the *Equinoctial* are inhabitable, because of some impediment from the earth, some reason would favour their saying, that the *fourth Climat* is of the parts of the earth, the most temperate: but if they will this, that the parts situate under the *Equinoctial Line*, are extreemly hot (which most of them manifestly affirm) it is false, and the contrary is proven by certain demonstrations. For it is demonstrated in *Natural Philosophy*, that there is no cause of the generation of heat, but motion, or the contact and light of hot Bodies, and also in the same, it is proved, that the Sun in himself is not hot, nor indued with any such quality which pertaineth unto mixture: moreover therein is proved, that the Bodies, which in the most perfect manner receive the light, are smooth, not thin, but the Bodies fit in the next place to receive light, are thick Bodies, which are not smooth, but thin Bodies, wherein is no thickness, receive no light,

light. This one especially in place of demonstration, *Sheich Abu Ali* brought forth, mentioned before by none. This being concluded, and seeing the premises are true, what necessarily follows, is this: that the Sun doth not warm the earth in that manner, as other hot Bodies, which touch, do warm Bodies; because the Sun is not hot in himself. Neither is the earth warmed by motion, seeing it resteth, and remaineth in one state, both when the Sun shineth on it, and when it is absent therefrom; but that its properties as to heat and cold are contrary, at these two times, is manifest by sense. But neither doth the Sun first warm the Air, and next the Earth, by the mediation and heat of the Air; for how could this be, when in the time of the heat, we find the Air next to the Earth, much hotter, than that which is superior, and further distant? It remains therefore, that the Sun no other way doth warm the Earth, then by the force of its light: for heat doth always follow light; so that where it is intended in Burning-glasses, it kindleth whatever is set before it. But it is proved by certain demonstrations in the *Mathematical Sciences*, that the Sun is of a round Figure, and also the Earth: and that the Sun is far greater then the Earth: and that part of the Earth always enlightened, is above the half of it, but that which is enlightened, the middle part thereof hath the most intense light, because of all places it is furthest distant from the darkness which is in the Circumference of the Circle, and because it is obvious to many parts of the Sun; but these parts nearest the Circumference, have smallest light, until the last period of the Circle, which containeth the enlightened part of the Earth, it endeth in darkness. But some place is the midst of the

Circle of light, when the Sun is vertical over the heads of the Inhabitants, and then the heat in that place shall be most intense. But if there be any Region where the Sun is furthest distant from the vertical point, that Region is the coldest. But it is demonstrated in Astronomy, that in these parts of the Earth, under the *Æquinoctial*, that the Sun is only twice every Year vertical unto the Inhabitants, when it entereth the beginning of *Aries*, and the beginning of *Libra*: but through the rest of the Year, six Moneths it declineth from them towards the South, and six towards the North: so that they feel neither excess of heat nor cold, but for that cause enjoy an equal temper. These things need further explication, but which belongeth not to our purpose. This only we have hinted unto thee, because

A meer fabulous report, contrary to the truth, for all mankind is of Adam.

it is of them which give a testimony to the truth of what is reported, that a man in that place can be born without Mother or Father. For there are of them who downright affirm, and absolutely conclude, that *Hai-Ebn-Yockdhan* was of their number, who in that Region are born without Mother or Father. Others deny, and relate his History in that manner as we shall now mention unto thee. They report that over against that Isle, there is another great Isle, of a large tract, abounding with Commodities, inhabited by men, where at that time a man very proud, and of a suspicious nature did govern: he had a Sister that was very beautiful and comely, which he kept close from marrying, because he found not an equal unto her. But there was one near unto him, called *Tokdhan*, who privately married her, according to the Rites

Rites of that Sect of men, known in these times, of whom having conceived, she did bear a Son: She fearing the discovery of the matter, and that what she had kept close should be made known, after she had given the Infant the Breasts, she put it into a little Coffin, which when she had firmly closed, and brought it to the Shore (some Servants, and the most faithful of her Friends conveying her) in the fore-part of the night her heart burning towards the Child with love and fear, having taken her farewell of the Child, spake thus, " O God, thou hast created this Infant, when as yet it was nothing, and thou didst nourish it in the darkness of my bowels, and thou hadst a care of it until it came forth sound and perfect; I being afraid of that unjust, proud, and contumacious King, commit the same unto thy goodness, hoping thou wilt be bountiful unto him, be thou an help unto him, forsake him not, who surpassest all in mercy. When she had said these things, she committed the little Coffin unto the Sea; which the flowing of the water moved with force of the stream, the same night brought to the Shore of another Island, whereof we formerly made mention. But the flowing of the water at that time came as far up on the Land as could be, whither once in the year only it did reach: the water therefore by its force did cast the Coffin into a thick Grove full of Trees, a place of a fruitful soyl, fenced from winds, and rains, and defended against the Sun, which at its rising and setting declined from it. There the water decreasing, and departing from the Coffin wherein the Infant was, so that it settled in the same place; the Sands, by the blowing of the winds rose up thither, that they came to a heap, and obstructed the entrance of the light unto the

Coffin, and hindered the coming in of any water unto it, that the flood might not reach it: And it came to pass, that when the water thrust the Coffin upon the Grove, the Nails of the Coffin loosed, and the Boards from one another: and when the Child being very hungry, cried bitterly, seeking help, and moved it self, its cry did come unto the ears of a wild Goat, or Roe, which wanted its Hind, which having come from its Den, was caught by a ravenous Bird; she hearing the voice, and imagining it to be her young one, followeth the voice, until she came unto the Coffin, which she pulled with her Claws on every side, the Child in the mean time struggling within, so that out of the upper part a Board of the Coffin

This is probable, seeing famous History recordeth somewhat like to this of Cyrus.

did leap off: but she having beheld the Child, pitied it, and moved with great affection thereunto, put to it its Duggs, and pleasantly nourished it with her milk; and constantly coming unto it, fed it, and defended it from evil. And this is it which they record of its origine, who will not assent that it was born without Parents: But we shall afterwards declare how it did grow, and how it made several progresses one after another, until it reached unto great perfection. But who think it was born of the earth, say, that in some low place of that Island, in process of years and times, a certain Clay doth ferment so far, until heat and cold, moisture and dryness agree in it, in an equal temper, and in equal strength: and that there was a great masse of this clay, wherein some parts did exceed others, in the equality of temper, and were more fit for the generation of a *man's body*; and that the midst of it was of a most perfect

perfect temper, and most equal, like unto the humane temper : the matter being agitate, bells (or bubbling) rose up, as use to be in the bubling of water, because of the great clamminess of it : and it came to pass, that some viscus (tough or clammy) thing was in the midst of it, with a small bell (or bubling) full of a subtile and aery body, divided into two parts with a thin vail, of a most equal temper, which did agree unto it. Then at the command of the most high God, a Spirit being infused, joyned it self unto the same, and did cleave so closely unto it, that it could scarcely be separate therefrom, either by sense or understanding ; this Spirit still flowing forth from God, as is manifest and like to the light of the Sun, which continually influenceth the world. But among bodies, some do not return the light, such as the thin air, very thin ; by others, the light is returned, but in an imperfect manner of illumination, such as thick bodies, which are not smooth : but these bodies differing, according to the reception of light, for the same reason, their colours differ also : but again, by others the light is returned in a most perfect manner of illumination, such as smooth bodies, as Looking-glasses and the like : so that by these glasses, if they be concavated in a convenient figure, fire is kindled, because of the excess of light. After this manner, *that Spirit*, which is of the commandment of God, is *infused continually* into all creatures : But there are of them wherein no print of it doth appear, for want of a fit disposition in them, such are things without life, resembling the air in the former similitude. Again, some there are, wherein some print of it appeareth, as the divers sorts of plants, according unto their dispositions, and these answer unto these thick bodies in the same similitude. Again,

there are some wherein the impression thereof is very conspicuous, and these are diverse kinds of living creatures, which resemble those smooth and shining bodies in the same similitude. But among those smooth bodies, some more plentifully receive light from the Sun, because they resemble the figure of the Sun and his similitude, and are formed according to his Image: such especially is man, which is signified where it is said, *God made man according to his Image.* But if this form prevail so in him, that in comparison thereof, all other forms be, as it were, reduced to nothing, and it only remaineth, so that the glory of its light burn up whatever it taketh hold of, then it resembleth those glasses which reflect light in themselves, and burneth up other things; but this befalleth none but Prophets, and all this may become manifest in a fit place. But that we may now return, and speak more fully of what they affirm, who describe this manner of generation. They say, when that Spirit had joyned it self unto that receptacle, that all the other faculties yielded unto it, and obeyed it, being universally thereunto subjected by the commandment of God. But over against that receptacle, another bubling arose divided into three receptacles, among which, there were thin partitions, and open passages; and they were filled with a body of air, not unlike unto that wherewith the first receptacle was filled, but that that was more thin; and in these three ventricles divided out of one, some of those faculties were placed which were subject to it, and to the same was committed their custody and defence, and whatever should arise there, they should deferre it, whether much or little, to the first (or chief) Spirit, placed in the first receptacle. Also, over against this second receptacle, a third bubling rose

rose up, filled also with a body of air; but thicker then the two former, and in this receptacle were placed some others of the inferiour faculties, for the preserving and sustaining of which, it was appointed: and these were the three receptacles, to wit, the first, second and third, which were first made out of the great masse of that fermented clay, in the manner we have described. But they needed mutual help one of another, and the first needed the other two, for their obedience and service, and the two needed the first, as subjects need their Prince, and commanding them who are under command: yet every one of them, in respect of the members afterwards formed, was a Prince, not a Subject: but one of them, to wit, the second, was of a more absolute power then the third. But the first, by the force of that Spirit joyned thereunto, and of its burning heat, became into a conical figure of the fire; and so that thick body which compassed it, was of the same figure, and became solid flesh, covered with a thick covering for its preservation. This whole member is called *the Heart*: Now in respect of the dissolution and losse of moisture, which followeth the heat, something was necessary which might serve to sustain and nourish it, and continually restore what was consumed, otherwise it could not endure. Also it was needful, that it should be touched with the sense of what was convenient for it, and might attract it unto it self, as also with the sense of the contrary, that it might thrust it back. To the supplying one of them, in things needful, one member is substitute with the faculties thereto belonging; another member supplied another with things it needed. That member which did preside over the things belonging to sense, was the *Brain*; that which ordered

concerning the *nourishment*, was the *Liver*. Both of them needed that first member, *that* it might help them and their peculiar faculties proceeding of them with its heat : And for the good of all, there were interwoven diverse passages and opens, some wider then others, as the necessity of the thing required ; and so the Arteries and Veins came to be. After this, they proceed to describe the whole Structure of the body and all its members, in the same manner as the *Physiologues* use to depaint the formation of the *Embryon* in the womb, omitting nothing till the whole composition be perfected, and all its members compleated, and that it resemble an *Embryon* presently to come forth of the womb. And to describe these things fully, they call in for help, that great fermented masse of clay, which was of that condition, that of it was formed whatever is required to the procreation of Man, of the coverings which cover the body, and other things of that sort ; and when it was perfected, that these coverings being rent by it, fell away as in the grief of child-bearing, and that it broke through the other hardened part of the clay. At length that this Infant, the matter of the nourishment decaying, and hunger urging it, cryed for help, and that the Goat which had lost its young one, hearkened unto it. Then what they declare after this place, and what those declare who embrace the former sentence, are agreeable. For both say, that this Goat which received the child, having got a fruitful and large pasture, became fat, and had that abundance of milk, whereby to nourish the Infant after the best manner : and she was alwayes with it, and never departed therefrom, but when through necessity she went to eat. Also the Infant used the company of the Goat, so that if she stayed away longer

longer then usually, it would cry bitterly, which when the Goat heard, presently she ran unto it. Nor was there any ravenous or hurtful beast in the whole Island. So the Infant encreased and grew, being nourished with the Goats milk, untill it was two years old, at which time it began by degrees to go, and have fore-teeth, and it alwayes followed the Goat, which kindly entreated it, and embraced it with tender affection, and led it unto places that were planted with fruitful trees, and she fed it with the sweet and ripe fruits which fell of from the trees, breaking them which had a hard shel with her teeth; and when it sought milk, she gave it her Duggs, and when it desired water, she led it thereunto, and where the beams of the Sun troubled it, she shadowed it, where it suffered by the cold, she warmed it, and when night ensued, she led it to the former place, and covered it, partly with her own body, and partly with the feathers that remained of those wherewith the coffin was furnished when the Infant was put into it; and as often as they either went forth at morning, or returned at evening a company of Goats accompanied them, which in the morning went forth with them, and at night lay in the same place with them. So the child still remaining among the Goats, did also imitate their voice with its voice, that scarce was there any difference. Also in the same manner, whatever voice it heard, whether of Birds or other liviving creatures, it exactly resembled them, by a faculty wherein it excelled, of apprehending whatever it would. But the voices which it mostly resembled were these of the Goats, whereby they sought help, or called their neighbours, or would that they should come nearer, or go farder off; for unto these various ends, these living creatures have
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diverse voices : and so the Child and the wild Beasts accompanied one another, for neither did they shun him, nor he them. And now when the images of things became fixed in his mind, after they were removed from his sight, he was so affected, that he desired some of them, and had an aversion from others. In the mean time, while he vieweth all the kinds of the wild beasts, he saw them all covered with Wool, or Hair, or diverse kinds of Plumes; also he beheld their nimbleness and strength, and what *armour* they had to bear back the things which contended with them, as Horns, Hoofs, Spurs, and the like; but whereas he looked to himself, he saw himself naked, destitute of armour, slow in motion, weak in strength, when they contended with him about the fruits that were to be eaten, so that they kept them to themselves, and pulled them from him, nor could he restrain them from him, or flee from any of them. Also he saw that his neighbours the little Hinds or Kids came to have horns to grow on them, which they first wanted, and that though they were weak to run, yet that at length they became nimble, but he perceived none of these to befall himself. Considering this in his mind, he was ignorant what was the cause thereof; also he beheld the creatures wherein was any fault or defect of members, nor did he find among them any like to himself; considering also in the beasts the passages of the excrements which he saw covered, and that the passage which served to the grosser excrement, was covered with a tail, and that which served the thinner, was covered with hair, or something of that kind, and that their secret parts were more covered than his: all these bred grief and anxiety unto him, which when he had long

long considered earnestly, and was now almost seven years old, he despaired of attaining that, the want of which troubled him. Then he took broad leaves of trees, some whereof he put on the hinder-parts of his body, and some on the fore-parts, and having made a Girdle of the Leaves of Palms and Rushes, wherewith he girded himself, he hung them to him thereby; but after a small time the Leaves becoming dry and withered, fell off from him: therefore he ceased not to take others, adding others to others of them, in double plyes or folds, by which means they remained longer, but yet it was but for a short time. Also he took unto him a staff off the boughs of a Tree, and having made the ends of it handsome, and smoothed the middle of it, he began to threaten the beasts which opposed him, making an assault upon the weaker, and resisting the stronger. After this manner he somewhat understood his own strength, and that his hand far excelled theirs, for it sufficed to cover his nakedness, and to make use of a staff for his own defence, so that now he needed not a tail, nor yet those natural Darts which he first wished. Things being thus, he grew up, and passed beyond the seventh year of his age, and when the frequent repairing of the Leaves was troublesome unto him, wherewith he covered himself, he thought in his mind to take to him the tail of some dead beast, and hang it to him, but that he saw the living beasts of its own kind to shun the dead, and flee from them, so that it would not be fit for him to enterprize any such thing, until at length he found a dead Eagle, whence he seemed to get his desire accomplished. Therefore taking an occasion thence, when he saw that none of the beasts fled from that, he coming unto it, he cut from it the wings and

and the tail, whole as they were, and he smoothed the feathers that were spread forth, and then he pulled off what remained of the skin, and dividing it in two parts, he hung the one to his back and the other to his belly, and to the parts under the same: also he fastned the tail to himself behind, and both the wings to the upper parts of his arms: after this manner, he had that which both covered him, and warmed him, and also which struck fear into the hearts of all the beasts; so that none of them contended with him, nor resisted him, nor came near unto him, but the Goat which gave him milk and nourished him, for she never left him, nor he her, till she became old and weak; and then he led her to the best pastures, and pulled sweet fruits,

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and gave her to eat: but weakness and languishing ceased not to prevail over her, and daily to approach, until death siezed on her, and all her motions became still, and all her actions ceased. But when the Child saw that it was so with her, he was greatly struck, so that almost for grief he had expired; and he called upon her with the same voice which she used to answer when she heard it, and he stirred her up, with crying as loud as he could, but he perceived no motion nor change in her: he began therefore to look to her ears and eyes, but found no visible hurt in them, and in the same manner considering all the members of her body, he found nothing amiss in them: But he greatly desired to find that place where the defect was, that he might remove it from her, that she might return to her former state: but nothing of this sort was in readiness, nor could he do it. That which moved him to this consideration, was, what he noticed in himself; for he saw when he closed his eyes, or covered

covered them with any thing, that he could see nothing, until that hinderance were removed: also when he would put his fingers into his ears, and stop them, he would hear nothing until he removed them: also when he pressed his nose with his hand, he could find no smell until he opened his nostrils, whence he gathered, that all his senses and actions were obnoxious to hinderances, which could impede them; but these hinderances being removed, that the actions returned. When therefore he had viewed all the outward members, nor found any default in them, and he observed an universal cessation of the whole, which could not more be imputed to one member then another; at length it came into his mind, that the hurt which had befallen it was in some member remote from his sight, and hidden in an inward part of the body; and that *that member* was such, that without its help, none of the outward members could do their office; and so some disease falling into it, that the whole was damaged, and the want of motion was universal. He desired therefore, if he could, to find that member, and to remove what had befallen it, so it would become sound again, and thence a good would rebound to the whole body, and her actions would return to their former condition. But first of all he noticed the dead bodies of Beasts and other Animals, that all the members were solid, and without any hollowness, except the scull, the breast, and the belly. Therefore he suspected that the member thus affected, was no where else but in one of these three places: but the opinion prevailed most with him that it was in the mid place of these three. When it was now fixed in his mind altogether, that all the other members needed this, and therefore it necessarily

rily followed that its seat was in the middle. Moreover when he considered himself, he felt some such member in his own breast, and when he thought on the other members, as the hands, the feet, the ears, the nose, the eyes [or head] he could suppose that these could subsist without them : and also he supposed the same of the head, and he thought that he could be without the head : but when he thought of that which he found in his breast, he did not see that he could subsist without the same for one moment. Also when he did fight with any of the beasts, with great diligence he defended his breast from their armour, from the sense of the thing which was in it : when therefore he had certainly concluded that the member which this hurt had corrupted was in its breast, he determined to enquire and search into it, if perhaps he could find it, and when he had perceived the hurt that had befallen it, to remove it. But then he feared lest this his endeavour should be worse then the hurt which first beset it, and whatever he did might be to its dammage : then he considered with himself, if he saw any of the beasts or other animals being once so affected, return to their former condition : but when he found none, hence it came to pass that he despaired of its returning to its former condition, if he should let it alone, but he had some hope that it might return to its former condition, if that member being found out, he could remove the disease from it : therefore he resolved to open its breast, and to enquire what was in it. Unto this work he furnished himself with the fragments of hard stones, and splits of dry Canes like unto knives, wherewith to make an incision among the ribs, untill the flesh being cut that is betwixt the ribs, he came unto that covering that is within the ribs, which

which when he found it strong, he much suspected that such a covering belonged to that *member*, and he was perswaded when he should get through that, he should find what he sought; so he set about to dissect it, which was hard to him for scarcity of Instruments, and that he had none others but them made of stones and Canes. Therefore when he had repaired his Instruments, and sharpened them, he used his greatest Art in boring through that cover, until at last he broke through it, and came unto the lungs, which at the first sight he thought was *that member* which he sought, and he ceased not to turn them over, that he might find in them the seat of the disease. But first he fell upon that half of the lungs, which was on the one side, and he perceived it leaned to one side, but he had concluded formerly with himself that that member could not be but in the midst of the body, in respect of latitude as well as longitude. He did not omit therefore to enquire further into the midst of the breast, until he found the heart, which being covered with a very strong covering, and fastened with most strong ligaments, the lungs also compassing it on that part where he began to make an entrance to it; he said within himself, if it be so with this member on the other side, as it is on this, it is certainly in the midst, and so without doubt is that I was seeking, especially with what I see of the fitness of the place, it hath such excellency of figure. firmness and solidity of flesh, and is covered with such a covering as I find in no other member: so he searched into the other part of the breast, where when he had found the cover within the ribs, and that the lungs were after the same manner there as in the other part, he concluded that that was the member which he sought. So he set to
work

work to remove its cover, and dissect the *pericardium*, which at length, having used his *utmost endeavours*, with some trouble and difficulty he got done, and having uncovered the Heart, when he saw it was in every part solid, he viewed if he could find any observable fault in it; but when he could find none, he pressed it with his hand, and so there appeared to him there was some hollowness in it: he said therefore, perhaps within this member is the last which I seek, and I have not as yet come unto it. So when he had opened it, he found two hollow places in it, one on the left part, another on the right; that on the right side was full of a congealed blood, but that on the left was empty, and contained nothing in it. He said therefore, it cannot be, but the seat of that thing I am seeking is in one of these two receptacles: Then he said, as concerning that on the right side, I see nothing in it but that congealed blood; but without doubt, that blood had not congealed, untrill the whole body had come unto the state wherein it now is: (for he saw the whole blood, when it flowed forth from the body and passed out, that it congealed and grew altogether, and that this blood was not unlike to other blood) but I see, that this blood also is found in the other members, and cannot be appropriat to one member rather than another: But what I seek is not of this sort, for that is somewhat to which this place is peculiar, without which I feel that I cannot subsist for one moment, and this I sought from the beginning. But as to this blood, as oft as any of the beasts assaulted me and wounded me, it flowed from me in great abundance; nor did it hurt me any thing, nor did it hinder me to perform any of my actions: therefore what I seek, is not in this receptacle. But as
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concerning this receptacle placed on the left side, I see indeed that it is altogether empty, but I cannot think that it is made in vain ; for I see that every member is appointed for some office proper thereunto ; therefore, how can this receptacle that I see is of so excellent a fabrick , serve for no use ? I cannot imagine, but that the thing I seek was placed therein, but that it hath departed from it , and left its place empty ; and by this means , *that cessation* hath happened unto this body, so that *it is destitute of sense*, and deprived of motion. But when he saw that which dwelt in this house, that now it had departed before the house was destroyed , and that it had left the same when it was whole, he thought it most probable, that now it would not return to the body after it was so torn and rent. In the mean time , the whole body seemed contemptible unto him, and of no worth, in respect of that thing , which as he was perswaded, did once inhabit that body , and had afterwards relinquished the same : therefore he applyed himself wholly to think of *that thing*, what it was, and after what manner *it was* , and what had joyned it to the body, whither it had gone, out of what gate it went when it passed out of the body, what cause had driven it away , whether it went forth unwillingly or willingly, and if it went forth willingly, what cause had made the body so odious to it, that it had departed therefrom. By all these things his thoughts were troubled , and all care for its body passed out of his mind, and he threw it away ; and he now felt , that *the thing* which was gone was the *Mother* which did so indulge him, and give him *milk*, and that all its actions proceeded therefrom , and not from this *unprofitable body* , and that this body was wholly *but in place of an instrument* unto it , and like the staff

which he himself used to fight with the beasts. So now his desire was removed from the body, to that which governed the body and moved it, nor was his desire more to any thing, but to that. In the mean time, that body began to stink, and noisome smells to fume therefrom, so that he had the greater aversion from it, and wished rather not to see it. Afterwards it fell out, that he saw two Ravens fighting against one another, untill the one had killed the other; then the one that lived began to scrape the earth, till it made a hole wherein it covered the dead. Then he said with himself, how well hath this Raven done, in covering the carrion of its neighbour, although it did badly in killing it: how much rather should I do this unto my Mother? therefore he digged a pit, and having cast its body thereinto, he threw earth thereon. But he proceeded to think of that thing which governed the body; but he did not apprehend what sort of thing it was, but that observing all the Goats one by one, he saw them to be of the same figure and form with his Mother; hence it was fixed in his mind, that something like unto that which moved and governed his Mother, did move and govern every one of them: these Goats he accompanied, and loved them for their likeness unto her. In this condition he remained for some time, beholding diverse kinds of living Creatures and Plants, and walking along the shore of that Island, and seeking if he could find any like to himself, as he saw that every other living Creature and Plant had many like to one another, but he could find no such thing. But when he saw the Isle every where compassed with the Sea, he thought there was no other Land but that Isle. And it happened at a certain time, in some dry Wood, that by the collision

of Branches one upon another, *fire* came to be kindled, which he beholding, he *saw* somewhat that did terrifie him, and being a thing he was not used unto, he stood long admiring it: nor ceased he by little and little to draw near unto it, and perceiving its radiant light and wonderful efficacy, that it took hold of nothing, but it converted it into its own nature; therefore, in admiration of the thing, and from an innate boldness and courage, which God had put in his nature, he was induced to put his hand to it, and he would take hold somewhat of it: But when he felt it to burn his hand, and that he could not hold it, he essayed to take a stick which the fire had not wholly occupied, and taking hold of that part which was yet entire, when the fire was in the other part, he did the matter easily, and brought it to the place where he abode, and he withdrew to his Den, which he had chosen for himself, as commodious for his dwelling; nor ceased he to propagate the fire, nourishing it with stubble and dry wood, and frequented it night and day, for the delight and admiration of it. But that which encreased his converse with it at night, was, that in the night season, it supplied unto him the vice of the *Sun*, in respect of light and heat, so that he *was held* with a most great desire of it, and he esteemed it the most excellent of all things present with him. Also, seeing it alwayes to lean upwards and to ascend, he perswaded himself that it was one of those heavenly substances which he saw, and he tryed its force on all things, throwing them into it, on which it prevailed more or lesse, according to the disposition of the body which he did cast into it, as it was more or lesse fit to be kindled. Among other things which he did cast into it, for the trying of its strength, there were some of these

animals which live in the Sea, which the Sea had cast upon the shore, which being roasted with the fire, and the smell of them rising up, his appetite was stirred up, so that he tasted somewhat of them; which when it was acceptable to him, he accustomed himself to the eating of flesh, and he used arts to catch them both in the Sea and the Land, untill he was skilful of them: and his love grew towards the fire, because by the means thereof, diverse kinds of good victuals were furnished unto him which he found not before. And when his affection was vehement thereunto, both for the good effects which he saw it had, and also for its great strength, it came into his mind, that *that thing* which had gone forth out of the Heart of *his Mother the Goat* which nourished him, was either of *the same substance* therewith, or of alike nature. He was confirmed in this sentence, by the heat which he observed in all living Creatures while they lived, and by the cold which happened unto them after death, both continual, without any intermission; also by the great heat which he found with himself in his breast, anent that place which he had dissected in the Goat. Hence it came into his mind, that if he did take any living Creature and did open its Heart, and should look into that ventricle which he found empty in his Mother; when he opened it, it should come to pass, that in this living Creature, he should find it full of that which dwelt there, and so he should be certain, if it was of the same substance with the fire, and if any light or heat was in it or not. Therefore, taking a wild Beast, he bound its shoulder, and in the same manner he dissected it as he had done the *Goat his Mother*, untill he came to its Heart; and *having first medled* with its left side, he opened it, and he saw the

the receptacle full of air, like unto a vapour as a white cloud; then putting in his finger, he found it so hot, that it burnt him: but immediately that living Creature died; whence he certainly concluded, that that moist vapour was it which gave motion to the living Creature, and so in all the living creatures of whatever kind, that there is somewhat like thereunto, which departing, the living creature dieth: Then a great desire siezed on his mind to enquire into the other members of the living creatures, that he might find out their disposition and place, quantity and quality, and the manner of their mutual knitting, and how that moist vapour was furnished unto them, so that all things live thereby, how that vapour remaineth alive, how long it remaineth, whence it is supplied, and how its heat perisheth not. All these things he tried, dissecting wild beasts both living and dead: nor ceased he accurately to enquire into them, and stretch his thought, until in all these things he attained unto the degree of the greatest *Mysticks* of Nature. And now it became manifest unto him that every particular Animal, although it had many members, and diverse senses and motions, is yet one in respect of its spirit, which derived its origine from one Center, whence its division into all the other members had its rise, and that all the members served unto that, or were furnished thereby. But that the office of that spirit in using the body, was like unto one who fighteth with his enemies with armour of all sorts, or who hunteth after a prey of all kinds, both in land and sea, and prepareth some instrument to every kind, whereby to catch it. But the armour whereby man fighteth, is divided into these, whereby he repelleth any evil offered unto him from others, and these whereby he

offereth dammage unto others: and in the same manner the instruments of catching are divided into these which are fit to catch fishes, and these which are fit to catch other creatures belonging to the earth. Also the things which he used for cutting, were divided into them that were fit for cleaving, and them fit for breaking, and them fit for bor boring. And although the body was one, yet he used it several wayes, according to the use of every instrument, and according to the obtaining the ends he proposed. After the same manner he judged that the animal spirit was one, the action whereof was the seeing, when he used the instrument of the eye; and the action whereof was the hearing, when he used that of the ear; and the action whereof was the smelling, when he used that of the nose; and the action whereof was the tasting, when he used that of the tongue; and the action whereof was the touch, when he used that of the skin and flesh; and the action whereof was motion, when he used any member; and the action whereof was nutrition and perception of the aliment, when he used the liver; and unto every one of these actions there were subservient members: but none of them could do their office but by means of that which was derived into it, by that spirit by *passages*, which are called the *arteries*: so that how oft these passages were either broken off, or stopped, the action of that member should cease. Now these *arteries* derive that spirit from the ventricles of the brain, the brain receiveth it from the heart: but there is great abundance of spirit in the brain, because that is the place wherein many partitions are variously divided: but if any member by any means be deprived of this spirit, its action ceaseth; and it becometh as an abject instrument, which none useth, and

and is altogether unprofitable : but if the spirit altogether depart from the body, or any way be consumed or dissolved, the whole body together is deprived of motion, and is reduced to the condition of death. Thus far had contemplation brought him, when he had reached the third seventh year from his birth, that is the 21. year of his age. And within that time mentioned he found out many inventions, and he cloathed himself with the skins of beasts, which he had dissected, and he made shoes to himself therewith, making threds of hairs, and of the bark of the reeds of wild mal- *Rinds.* lows, malve's, hemp, or plants of that kind, whose rinds were fit to be threed : and he had learned to do these things from the former use of the rushes ; and he made himself awles of strong briars, and Canes sharpened on the stones : But he learned the Art of building from what he saw done by the swallows : Also he made himself a bed, and a place where to put the remnants of his meat, also he defended it with a door made of Canes joyned together, that no beast should come thither when he was absent about any business. Also he caught ravenous fowls, the help of which he used in fowling ; also he tamed fowls to himself, that he might have the profit of their eggs and young ones. He took also from the horns of wild bulls as it were points of spears, and fastning them to strong Canes, and rods of the tree *Alzani*, and others, and so by the help of the fite, and edges of stones, he fitted them that they were like spears. Also he made a shield of skins with diverse pyles : all these things he did because he saw himself destitute of natural armour. And now when he saw that his hand supplied the defect of all those things, and that none of all the sorts of
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beasts resisted him, but that they fled from him, and overcame him by running, he invented some device whereby to remedie this, unto which thing he thought nothing more profitable to him, then to tame some of the beasts that were of a swift course, and to feed them with convenient food, until he could get upon them easily, and thereby might pursue the other kinds of beasts. Now there were in that Isle wild horses, and asses, whereof he choosing some as seemed fit unto him, he tamed them, untill by their means he obtained his desire : and when

Saddles. he had made of ropes and skins which sufficed for bridles, and other furnishing, he accomplished what he expected of getting hold of those beasts, which otherwise by no Art he could attain. He discovered all these various inventions, while he was occupied in dissecting, and in the study of searching out the properties of all the parts of the *animals*, and wherein they differed one from another : and that in that space of time as we have declared, of twenty one years. Then he began to expatiate further in contemplation, and to view all bodies which are in this world obnoxious to generation and corruption, as the diverse sorts of *animals*, *plants*, *minerals*, and diverse kinds of *stones*, and also the *earth*, and the *water*, the *exhalations*, the *ice*, the *snow*, the *hail*, the *smoak*, the *hoar-frost*, the *fire* and *heat* ; in which he observed diverse qualities and actions, and motions partly agreeing among themselves, partly disagreeing. While he gave his mind seriously to the contemplation of these things, he saw them to agree in part of their qualities, and in part to disagree, and that they were *one* in the respect of *that* wherein they agreed, but in the respect of *that* wherein they differed, that they were *many* and *va-*

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rious. So when he looked into the properties of things, as distinguished from one another, he saw them so various and manifold, that they exceeded number, and that the nature of things was so largely diffused, that it could not be comprehended. Also his own *essence* seemed manifold unto himself, while he considered that he had diverse members, every one distinct from another by some peculiar action or property. Also viewing every one of these members, he saw it could be divided into very many parts, whence he concluded its *essence* to be manifold, and in the same manner the *essence* of every thing. Then preparing himself to another contemplation, after a second manner, he saw all his members, although many, to be so connexed, that there was no discord at all amongst them, but were after a manner *one*, and that they differed not, but in respect of the diversity of actions; and that this diversity proceeded from the force of the *animal spirit*, the *nature* of which by speculation he had first discovered: and that *this spirit* was *one* in *essence*, and that the true *reason* of the *essence* was the same, and that all the other members were but as instruments, and in this respect he saw his *essence* to be *one*. From this he turned himself to all the *sorts* of *animals*, and he saw that every one of them was *one* in this manner of contemplation: then particularly considering them as *goats*, *horses*, *asses*, and all sorts of fowls according to their kinds, he saw the *individuals* of every sort to be like one another, both as to their outward parts, and inward apprehensions, motions, and inclinations, and they differed not among themselves, but in some few things, in respect of these wherein they agreed: whence he concluded, that the *spirit* which was in the whole *species*, was one thing, and

and differed not otherwise, but that it was distributed into diverse hearts; so that if it were possible that the whole of it, which is now scattered in those hearts, could be collected and put into one vessel, that the whole should be one thing: Like on water, or liquor first dispersed into diverse vessels, and again gathered into one, which in both states, both of dispersion and collection was one thing; but that multiplicity had befallen it in some respect.

In this manner of contemplation, he saw the whole species to be one, and he concluded the multiplicity of *individuals* to be but like the multiplicity of *members* in one person, which are not indeed many. Then he concluded to have all the *species* of *animals* present in his mind, and considering them, he saw them all agree in this, that they had sense, and were nourished, and did move themselves of their own accord, whither they would; which actions now he did know to be the actions most proper to the animal spirit, but that other things, wherein they differed after this agreement, were not so proper to the animal spirit. From this consideration, it was manifest to him, that the *animal spirit*, in the whole kind of *animals*, was indeed but one, although there was some small difference which was proper more to one *species* than another, as of one water put into diverse vessels, perhaps one part may be hotter than another, resembling that which is in one degree of coldness, which is proper to that *animal spirit* in one *species*: and then, as that whole water is one, so also is the *animal spirit* one, although in some respect, multiplicity had befallen it: And so in this manner of consideration, he saw the whole kind of *animals* to be one. Then also having observed the various sorts of *Plants*, he saw the individuals of every sort to be like one another,

another, as to the Branches, Leaves, Flowers, Fruits and Actions, and comparing them with the animals, he knew, that there was some *one thing* of which all were partakers, which in them resembled the *spirit* in animals, and that they were all in *respect thereof, one thing*, and so viewing the whole kind of Plants, he concluded them to be all *one*, in respect of the agreement which he saw in *their actions, to wit*, that they were nourished and did grow. Then with one conception of his mind, he joyned together the whole kind of animals and plants, and he saw them all to agree in *this*, that they received nourishment and growth; but that the animals exceeded the Plants, and excelled in *this*, that they had sense and perception: and yet somewhat like therunto seemed to be in the Plants, as that their Flowers turned themselves to the Sun, and their Roots moved themselves to that part which gave them nourishment, and other actions of this nature: whence it appeared to him, that both Plants and Animals were *one thing*, in respect of one thing common to both, which in one of them, was more perfect and compleat, but in the other was restrained by some impediment; like to water divided in two parts, one part whereof is congealed, another fluid. Thus far he concluded, that the Plants and Animals were one thing. Then he did contemplate the bodies which have neither sense nor nutrition, nor growth, such as the Stones, the Earth, the Water, the Air and the Fire, all which he saw to be bodies having dimensions, *viz. longitude, latitude and profundity*, and that they differed not otherwise among themselves, then that some were coloured, others without colour, some hot, others cold, with other such differences; he saw also such as were hot to become cold, and the cold to become hot: also he saw the
water

water to be converted into vapours, and again that of the vapours, water came to be generat; and that whatever was burnt, to be turned into cinders, ashes, flame and smoak, and that the smoak while it ascended, meeting with any stone-arch, there it stuck together, and became like to other earthly substances: whence it appeared to him, that all these things were *one*, although in some respect, multiplicity had befallen them, in the same manner as to *Animals* and *Plants*. Then considering with himself, *that* wherein *he perceived* the *Plants* and *Animals* to be united, he saw, that *necessarily* there was some body like unto them, having longitude, latitude and profundity, and to be either hot or cold, as one of these other bodies, which neither have sense, nor receive nourishment; but that they differed from them, in actions flowing therefrom, no otherwise, then in respect of the organs which belong to the *Plants* and *Animals*; and perhaps that those actions were not essential, but derived thereunto from some other thing: so that if in the same manner, they were deferred unto those other bodies, those should be like unto this. Therefore, considering *this* in its *essence*, as denuded of these actions, which at first view, seemed thence to flow, he saw it was no other thing, but a body of the same kind with them: from this contemplation it appeared unto him, that all bodies were one thing, both these that had life, and these who had not, and these that moved, as these who rested; but that it appeared, that actions proceeded from some of them, by reason of the organs, which actions he knew not whether they were essential, or otherwise derived unto them. In this state, he considered nothing in his mind but *bodies*; and after this manner, he saw the whole *fabrick* of the *Creatures* to be *one thing*, which

which at the first view he thought to be many, without number or end. And in this judgement and state he remained for some time: Then he considered all bodies both living and without life, which once seemed to him *one thing*, at other times *many and innumerable*: but he saw, that every one of them necessarily had one of these two things in them, viz. that either they *aspired* upwards, as smoak, flame and air, when detained under the water, or that they moved contrariwise, i. e. downwards, as the water, and parts of the Earth, and of Animals and Plants; but that none of those bodies are free from one of these motions or rest. but when some impediment hindereth which stop their way, as when a stone descending, findeth the surface of the earth so hard, that it cannot pierce it; which if it could do, it would not desist from its motion, as is manifest. Therefore, if thou lift it up, thou shalt find it resisteth thee, from its propension whereby it is carried downwards, seeking to descend. In the same manner, the smoak in its ascending, is not reflected, unless it meet with a hard Pend (or Arch) which restraineth it, then it will decline to the right and left hand, but where it hath escaped that Pend, it ascendeth, breaking through the air, which cannot restrain it. He saw also, that the air, where a bag of Skins is filled with it and hard stopped, if thou put it under the water, it will endeavour to ascend, and wrestleth against what holdeth it under the water, nor ceaseth it to do so, untill it come to the place of the air; i. e. when it hath come out of the water; but then it reflecteth, that reluctancy and propension to move upwards which first it had, departing from it. Also he enquired, if he could find any body, which at any time wanted both these motions, or the inclinations unto them;

them; but he found none among these bodies present with him: but this he sought, being desirous to find it, that from thence he might perceive the nature of a *body*, as it is a *body*, without any quality adjoyned, of these which induce multiplicity: But when this was difficult unto him, and having considered these *bodies*, which among others were less subjected unto these qualities, he saw them no wise to be destitute of one of these two qualities, which are called *weightiness* and *lightness*: he then considered whether *weightiness* and *lightness* agreed unto a *body*, as it is a *body*, or unto a notion superadded unto corporeity.

But it seemed unto him that they agreed unto a notion, superadded unto corporeity; for if they belonged unto a *body*, as a *body*, there should no *body* be found, in whom *both* of them were not: but if we find a heavy thing without all lightness, and a light thing having no heaviness: and these things without doubt are two bodies, in every one of which there is some *notion*, whereby it is distinguished from the other, that is superadded unto corporeity; and that notion is *the thing* whereby the one differeth from the other, which if it were not, they should be *one thing* in every respect. It was therefore manifest unto him that the essence of both these, to wit, of a *heavy* and *light* thing, is compounded of *two notions*, in the one of which they both agree, and that is the notion of corporeity, the other is *that*, whereby the essence of the one differeth from the other: and that is *weightiness* (or gravity) in the one, and *lightness* (or levity) in the other: which *notions* (whereby the one ascendeth, the other descendeth) are joyned unto the *notion* of corporeity.

Also thus he did contemplat the other bodies of things,

things, both having and wanting life; and he saw the true reason of every ones essence to be compounded of a *notion* of corporeity, and of some other thing superadded unto corporeity: whether that thing was one, or manifold: And so the *forms* of bodies appeared unto him, according to their diversity. These were the first things which became known to him of the *spiritual world*, seeing these forms are such as are not perceived by sense; but are perceived some way by intellectual speculation. And among things of this kind which appeared unto him, it appeared unto him that the animal spirit (the seat whereof is the heart, and which we have above explained) necessarily hath some *notion* superadded unto corporeity, whereby it was fit to do these wonderful works, out of the various manners of sensation, and diverse ways of apprehending, and the diverse kinds of motions, and that *that notion* was its *form* and difference, whereby it is distinguished from other bodies, and that is it which the *Philosophers* call the *Animal*, i. e. the *sensitive soul*: and so that thing which supplieth unto *Plants*, the vice of the *radical heat* in animals, is somewhat proper unto them, which is their form, and that which the *Philosophers* call the *vegetative soul*: And thus, that there is somewhat proper unto all bodies of animal things (and these are they which are found, beside Animals and Plants, in the world of generation and corruption) by the power whereof every one of them performeth the action proper thereunto, as various sorts of motions, and kinds of sensible qualities, and that *thing* is the form of every one of them, (and is that which *Philosophers* signify by the name of *Nature*. And when out of this contemplation, it certainly appeared to him, that

that the true essence of that Animal Spirit, to which his mind was continually intent, was composed of a *notion*, of *corporeity*, and some other *notion* added thereunto, and that the notion of this *corporeity* was common to it with other *bodies*, but that the other *notion* joyned thereunto, was peculiar unto it. The *notion* of *corporeity* became of no esteem unto him, and he rejected it, and his mind did altogether cleave unto that second *notion*, which is expressed under the name of the *Seal*; the true reason (or manner) of which he desired to attain, therefore he fixed his thoughts upon it, and made the beginning of his contemplation, by considering all bodies, not as bodies, but as having *forms* whence the *properties* necessarily flow, whereby they are distinguished one from another: and instantly prosecuting this *notion*, and comprehending it in mind, he saw the whole multitude of bodies to agree in some *form*, whence some action, or actions proceeded; but he saw some part of that multitude, although agreeing with all in that form, yet to have another form superadded thereunto, from which some actions flowed: also, he saw some classe of that part, although agreeing with that part in the first and second *form*, to be distinguished from them in a third superadded form, whence some actions flowed; (*e. g.* all earthly bodies, as Earth, Stone Minerals, Plants, Animals, and all other heavy bodies, they make up one multitude which agree in the same form, from whence floweth their motion downwards, so long as nothing hinders them to descend, and when by any force they are moved upwards, and then are permitted to themselves, by the force of their own *form* they tend downwards) but some part of this kind, as Plants and Animals, although they agree with the former multitude

titude in that *form*, they have yet another form, from
 whom nutrition and accretion do flow. But *nutri-*
tion is, when that which is nourished placeth some-
 what in the room of that which hath been taken
 from it; by converting some *matter* having affinity
 with it, which it draweth unto it self, into a substance
 like to its own: But *accretion* is a motion unto the
 three dimensions of longitude, latitude and profun-
 dity, according to a just proportion; and these two
 actions are common to Plants and Animals, and
 without doubt arise from a form common to both,
 and that is it which is called the *vegetative Soul*: but
 some of this part, and particularly the Animals, al-
 though they have the first and second *forms* common
 with that part, yet they have a third superadded form,
 from whence come sensation and motion from place
 to place. Also he saw every peculiar *species* of *Ani-*
mals, having some property wherehy it is divided
 from other *species*, and is distinguished and different
 from them; and he knew that it flowed from some
 form proper thereunto, which was superadded to
 the *notion* of its form, common to it with other Ani-
 mals, and so the same to befall all sorts of Plants.
 And it was manifest unto him, that as touching these
 sensible Bodies which are in the world, of generati-
 on and corruption, the essence of some of them is
 compounded of more *notions* superadded to the *no-*
tion of corporeity; and that of others is compound-
 ed of fewer: and he knew, that the knowledge of
 the *fewer*, was more easie unto him then that of the
more: and first he enquired to find the knowledge of
 the *true reason* of the *form* of some thing, whose essence
 consisted of fewer things. But he saw that the
 essences of Animals and Plants consisted of many
notions, because of the diverse kinds of actions in
 E them.

them. So also as to the parts of the Earth, he saw some more simple then others, and he proposed unto himself to contemplat the most *simple forms* of all things, as much as possible; and so he observed, that the *Water* was a thing not of a manifold composition, because of the fewness of the actions which proceeded from its form. The same he also observed of the Fire and Air: and now formerly it had come into his mind, that of these four, some were converted into one another, and therefore, that there was some one thing which all did participate, and that was the notion of *corporeity*; but it behoved that thing to be denuded of thote *notions*, whereby these four were mutually distinguished one from another, and that it neither moved upwards nor downwards, nor was hot, nor cold, nor moist, nor dry, because none of these qualities is common to all bodies, and therefore it belonged not unto a body, as a body; and if a body could be found, wherein were no other form superadded to corporeity, none of these qualities should be in it, and it were impossible that any quality should be in it, but that which agreed to all bodies, *informed with forms* of whatsoever kind. Therefore, he considered with himself, if any *one adjunct* could be found which was common to all bodies, both animat, and inanimat; but he found nothing that agreed unto all bodies, but the *notion* of extension unto the three dimensions which is found in all bodies, and that is it which they call longitude, latitude and profundity; therefore he knew this *notion* belonged to a body, as a body. But the existence of a body did not offer it self to his sense, which had only this *adjunct*, so that it had not some other *notion* superadded to the former extension, so as to be void of all other forms. Then as

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concerning this extension unto three dimensions, he considered whether *that* was to the notion of a *body*, as that no other was in it, or if the matter was otherwise. But he saw beyond this extension, another *notion*, which was that wherein this extension did exist, and that this extension could not alone subsist by *it self*, nor could that which was extended subsist by *it self* without extension. And the same he considered further with himself, in some of these sensible bodies indued with forms; as (*e. g.*) the *clay*, and he saw, that when any figure was made of it, as spherical, that it had longitude, latitude and profundity, according unto some proportion; then if that same Sphere were taken, and were converted into a Quadrat or oval Figure, that the longitude, latitude and profundity came to be changed, and to have another proportion then formerly they had, but that the *clay* is the same and is not changed, but that of necessity it hath longitude, latitude and profundity, of whatsoever proportion it be, and that it cannot wholly want them: but that out of their successive mutation therein, it was manifest to him, that they had a *notion* different from the *clay*; but because it could not be altogether destitute of them, it was clear to him that they were of its essence. So it appeared to him out of this contemplation, that a *body*, as a *body*, is really composed of two *notions*, the one whereof supplyeth the room of the *clay* in this example, as to its spherical shape; the other sustaineth the place of the longitude, latitude and profundity in the spherical, square, or any other figure; and that no body can be understood, but what is made up of these two *notions*, and that the one of them cannot subsist without the other; but that the form which could be changed, and successively put on various figures (and

that was *extension*) did resemble the form in all bodies indued with forms : but that which remained in the same state (and that was it, which in the former example supplied the room of the clay) did resemble the *notion* of corporeity, which was in all bodies, indued with forms ; but this which is in the place of the clay in this example, is that which the Philosophers call the *matter*, and the *hyle*, which is altogether naked of forms.

And when his contemplation had reached thus far, and had somewhat departed from *sensible things*, and that he had now approached to the borders of the *intellectual World*, he was somewhat astonished, and he enclined unto that of the sensible world, to which he was accustomed : Therefore he retired a little, and left the body in *kind*, because it was a thing which his sense could not conceive, nor could he comprehend it ; and he did take unto his consideration the most *simple* of the sensible bodies which he saw, and these were the *four* which his speculation had been formerly occupied about. And first, he considered the Water, and he saw, when it was permitted to be in that state which its form required, that a sensible cold appeared therein, and a propension to move downward, but when it was warmed with the fire or heat of the Sun, that first the cold went from it, but the propension to move downwards remained ; but when it was vehemently heated, that then also its propension to move downward departed therefrom, and that it enclined upwards, and so both these qualities wholly departed from it, which alwayes flowed from it and its form. Nor was there any thing further known to him of its form, but that from thence proceeded these two actions, and when these two actions had forsaken it, the *reason* of the

the form was altogether taken away, and the *wotery* form departed from that body, when actions flowed therefrom which were proper to arise from another form, and that another form did arise which was not in it before, and actions flowed therefrom, the nature of which was not to proceed therefrom, while it was endued with the former.

But he knew that it was necessary, that every thing which is newly *produced*, needeth a *producer*, and from this contemplation, some universal and distinct impression was made in his mind, of the effector of that form. Then he directed his speculation further unto these forms, the knowledge of which he had first attained, presenting them one after another. And he saw that they all existed of the *new*, and necessarily stood in need of an *effector*. Then he considered the *essences* of the forms, and he saw them to be nothing else, then such a *disposition* of the body from which these actions flow; e.g. in *water*, which when it is vehemently heated, it is disposed to move upwards, and is made fit thereunto, and that disposition is its form: for there is nothing here but a body, and somethings flowing therefrom, which are perceived by the sense, which formerly did not exist, as the qualities and motion, and the *effector* which produced them, after they did not exist. But the aptitude of the body to other motions more then to others, is its disposition and form: and the same appeared unto him of all other forms. Also it was manifest to him, that the actions which flowed from them, did not really belong to them, but to the *effector*, who by those actions produced those attributes which are ascribed unto them: (and that notion which appeared unto him, is that which is spoken by the messenger of God, *I am his bearing*,

by which he beareth, and his seeing, by which he seeth; and in the text of the Alcoran, [Cap. Al. Anphal.] *You have not killed them, but God hath killed them; and thou hast not cast them down, but God hath cast them down.*) But when he came to the knowledge of this *Effector* (or *Efficient Cause*) which appeared to him generally and indistinctly, a vehement desire seized on him to know the same distinctly. But because he had not withdrawn himself as yet from the sensible world, he began to seek after this *voluntary Agent* among the sensible things: nor yet did he know whether it was one or many: therefore he considered all bodies present, to wit, these to which formerly his thoughts were fixed continually: and he saw that all of them were sometime generated, and sometime corrupted, and if he saw any of them not wholly corrupted, he saw parts of them corrupted, e.g. as to water and earth, he saw the parts of both corrupted by the fire, and also he saw the air so corrupted with the greatness of the cold, that from thence snow came to be generated, and that again from that came water: and also as to other bodies present, he saw none of them which did not exist of the new, and needed not a *voluntary Agent*: therefore he rejected all these things, and turned his thoughts unto the heavenly bodies.

Thus far by his contemplation he had advanced, about the end of the fourth septenary of his age, that is, in the space of 28. years. Now he knew that the Heavens and all the Stars therein, were bodies extended according to the three dimensions of longitude, latitude, and profundity; and that none of them wanted this property, and whatever wanted not this property was a *body*; therefore that they were all *bodies*. Then he considered with himself if they

they were infinitely extended, and did proceed unto a perpetual longitude, latitude, and profundity, without end, or if they had periods, and were confined with limits, where they ended, so that there could be no further extension: but here he was a little astonished: then by the force of his apprehension, and sagacity of understanding, he saw that an *infinite body* was an absurd thing, and impossible, and a *notion* which could not be understood; and this sentence was confirmed unto him by many arguments which occurred: and that he so reasoned with himself, Surely this heavenly body is finite, from that part which is nearest unto me, and obvious to my sense. This is without all doubt, because I perceive it with the sight; but also from that other part which is opposed to this part, of which this doubt in me hath arisen, I know that it is impossible to be infinitely extended. For I conceive two lines beginning from this part which hath an end, which in the profundity of the body, according to its extension, should go forth infinitely, then if I should suppose, that from the one of these two lines a great part is cut off, on that side whose extremity is finite, and then take that of it which remaineth, and let the extremity of it, wherein the *off-cutting* is made, be applyed unto the extremity of that line, which hath nothing cut off from it; and let that line which hath somewhat cut off it, be made parallel to that line from which nothing is cut off, the understanding going alone with them unto that part which is said to be infinite: and thou shalt either find two lines infinitely extended, so that none of them is shorter then another, and so that line from which somewhat is cut off, shall be equal to the other from which nothing is cut off, which is absurd.

furd. Or if it do not go forth continually with it, but be broke off of its progress on this side, and cease to be co-extended with it, then it shall be finite, and when that part shall be returned unto it, which was formerly cut off, which was finite, the whole shall be finite: then it shall not be shorter then that other line from which nothing is cut off, nor shall exceed it, therefore it shall be equal unto it: but this is finite, therefore that also shall be finite: and therefore the body in which such lines are designed is finite; for every body in which these lines can be designed, is finite; but in every body these lines can be designed; therefore if we determine an infinite body, we determine that which is absurd and impossible.

And when by his excellent ingine, which he had stirred up to excogitate such an argument, he was certain that the body of the Heavens was finite, he would know of what form it was, and how it was bounded with the ambient surfaces: and first having contemplated the *Sun*, and the *Moon*, and the other *Stars*, he saw that they all had their rising from the East, and their setting in the West, and that these which passed through by the Vertical Point described the greater Circle, but these which declined from the Vertical Point, North-ward, or South-ward, he saw that they described a lesser Circle in it: and that the Circle of every one, as it was more remote from the Vertical Point, towards any of the *parts*, was less then the Circle that was more near to the Vertical Point, so that the smallest Circles, in which the stars moved, were two Circles, the one of which is about the South-pole, to wit, the Circle of the star *Sobait* (i. e. *Canopi*) the other about the North-pole, to wit, the Circle *Alpha* *z* *kadain*. And whereas he dwelt under the *Æquinoctial* Circle (as we

we first shewed) as these Circles were right (or perpendicular) to his Horizon, and after the same manner both South-wards and North-wards, and both the Poles together appeared unto him; also he observed, when any star arose in a greater Circle, and another in a lesser, so that they arose together, that their going down was also at the same time, and this so did fall out in all the stars, and at all times, whence it appeared unto him that the Heavens were of a round figure; which was further confirmed unto him from what he saw of the return of the *Sun, Moon,* and other *Stars* unto the *East*, after their setting in the *West*, and also that they all appeared unto him in the same proportion of magnitude both at their rising, and when they came to the midst of the Heavens, and at their setting: for if their motion were any other then Circular, of necessity at some times they should be nearer to his sight then at other times, and if it were so, their dimensions and magnitudes should appear unto him different, and he should see that when they were nearer, they should appear bigger then when further off: but when it was nothing so, it was thence manifest to him, of the roundness of its figure: nor ceased he to observe the motion of the *Moon*, and he saw her to be moved from the *east to the west*, and that the motions of the *Planets* were the like; until at last a great part of the *Science of Astronomy* was manifest unto him: it appeared also unto him that their motions were in many Spheres, all contained in one, which is the supreme, and which moveth all the rest from the *East* to the *West* in the space of a day and of a night: but the way of his progress in this *Science* were long to explain, and it is divulged in many Books: nor is any thing more required to our purpose, then what we have brought.

And

And when he had advanced thus far in knowledge, he found that the whole Celestial Orb, and whatever is contained, is as one thing, compounded of parts joyned together, and that all the bodies he had formerly considered, as the earth, the water, the air, the plants, the animals, and all the rest of such things were contained therein, and passed not its limits; and that the whole of it, as near as could be, did resemble some individual animal, and the stars shining therein did answer unto the senses of the animal, and the various Spheres in contiguous to one another, did resemble the members of an animal (or living creature) and what was in it, of the world of generation, and corruption, to resemble the things in the belly of the animal, as the diverse excrements and humours, of which also frequently animals are generated, as they are generated in the greater world. But when it appeared unto him, that all these things were indeed as some one *subsistent*, which needed a *Voluntary Agent*, and many parts of it seemed unto him one thing, in the same kind of contemplation, as the bodies in the generable and corruptible world seemed one; He proposed unto himself to contemplate the world generally, if it was any thing, which was generate of the new, after it had not been, and had come forth from *privation* into existence, or if it was a thing, which did ever exist, and which *privation* had no ways preceded: and he doubted greatly of this matter, and none of these opinions prevailed with him: and that because when he proposed to himself to believe an eternity, many objections came before him of the impossibility of an *infinite existent*, because the existence of an *infinite body* seemed impossible unto him; and after the same manner he saw, that that which wanted not *accidents* produced of the new,

new, is also produced of the new, for it cannot be said to be before them, but what cannot be said to be before the accidents newly produced, is also it self newly produced: Also when he proposed to himself to believe a new production thereof, other objections came before him; and that because he saw *that* the notion of a new production of a thing, after it did not exist, could not be understood, except he supposed a time that was before it, but that time is of the number of the things which are of the world, and inseparable therefrom, therefore the world cannot be understood posterior unto time: and so he also reasoned with himself, if the world be produced of the new, it could not be without a producer, but this producer who hath produced it, why did he now produce it, but not before? was it for any thing that hindered him? but there was nothing besides him; or was it because of some *change* that had happened to his essence? if so, what hath produced this *change*? nor ceased he to consider these things with himself for some years. and many arguments offered themselves unto him, so that none of those opinions did preponderate with him. But when this was difficult unto him, he began to think with himself what necessarily followed both these opinions: for perhaps the consequence of both opinions should be the same; and he saw, that if he supposed the world to be produced of the new, and to have had an existence after *privation*, necessarily it would follow, that the world by its own power could not come forth into existence, but of necessity required an *Effector*, to produce it into act, but that *Effector* could be perceived by none of the senses; for if it could be perceived by any of the senses, it should be some body, but if it were some body, it should belong to the things of the world,

world, and so it should have existence of the new, and should need somewhat to produce it of the new, and if this second *producement* were also a body, it should need a third to produce it, and that third a fourth, and so it should proceed infinitely, which is absurd; and therefore the world must of necessity have an *Effector*, which is not a body, and it not being a body, there is no way to perceive it by any of the senses (for the five senses apprehend nothing but bodies, or what adhere unto bodies) but when it cannot be perceived by sense, neither can it be comprehended by imagination (for imagination is nothing else but a representation of the forms of things perceived by sense, after the things themselves are absent) and seing it is not a body, nor can any bodily properties be attributed unto it; but the first property of a body is that *extension* into longitude, latitude, and profundity, but this is far from that, and from all the *adjuncts* of bodies following this property; and seing it is the efficient cause of the world; no doubt it hath power over the world, and knoweth it. *Shall not he know who hath created? for he is most high in knowledge, and knoweth all things.*

He saw also, that if he believed the eternity of the World, and that it ever was, as now it is, and that no privation went before, that necessarily it should follow, that motion was from eternity, without any period, as to its beginning, seing no rest went before whence to take its beginning: but every motion necessarily requireth some *mover*, and that *mover* shall either be some *power* diffused in some body, to wit, in the body of the thing moved, or in some other body without it; or some *power* that is not diffused in any body, nor spread forth therein. But now every power diffused in any body, and dispersed through

through the same, is also divided by the division thereof, and is doubled by its doubling; e.g. as heaviness in a stone which moveth it downwards, if the stone be divided into two parts, also the heaviness shall be divided, and if another part equal thereunto be added, also another part of heaviness shall be added unto it; and if it could be that the stone could grow infinite, also this heaviness should grow infinite; and if the stone should come to a certain measure of greatness, and should there remain, also the heaviness should come to a certain period, and should there remain. But now it is demonstrated, that every body is necessarily finite, and therefore every power inherent (or insister) in a body, is also finite. But if we can find some *power*, which produceth some infinite effect, that shall be a *power* which is not in a *body*: but we find, that the Heavens are moved with a perpetual motion, which hath no period nor cessation; if we affirm that it is eternal, without beginning, therefore it necessarily followeth, that the power which moveth it is neither in that body, nor in any other body without it, and therefore that it is something *abstract* from bodies, and which can be described by no bodily adjuncts. But it was manifest to him, from his former contemplation of the generable and corruptible World, that the *true reason* of the existence of every body, is in respect of its form, which is its disposition to various motions, but that its existence which it hath, in respect of the matter, is very small, and which can hardly be conceived; and therefore, the existence of the whole World is in respect of its disposition to the motion of this *Mover*, which is free from all matter, and all bodily adjuncts, abstracted from every thing which the sense can apprehend, or unto which, imagination can find
out

out any way : And seeing he is the Effector of the motions of the Heavens, (although differing in kind) so that they are free from all difference, innovation (as of themselves) and cessation; without doubt, he hath power over them, and hath the knowledge of them. And in this manner, his speculation reached unto the same But, which it reached unto in the first manner : nor in this respect was it hurtful unto him, that he doubted whether the World was anciently or newly, when on both parts, the existence of an incorporeal Effector was manifest to him, and which was joyned to no body, nor separate from any, and which was neither within any body, nor without it : for conjunction and separation to be within or without, are all the adjuncts of bodies, whereof he is free.

And seeing the matter of every body needeth some form, whereas it cannot subsist but thereby, nor really exist without it; but that the form hath no existence really, but from this voluntary Agent, it was clear unto him, that all things existent did need this Agent for their existence, and that none of them had existence but by his help, and therefore, that *that* was the cause of them, and they were the effect (or work) thereof, whether they be new, by a privation going before their existence, or whether they have no beginning, in respect of time, nor that any privation went before them : for in both states, they were the effect, and needed an efficient from which they depend, as to their essence; so that they can neither remain, if it remain not; nor exist, if it exist not; nor could be from eternity, if it were not from eternity, but that it needeth not them, but is free from them. And how should it be otherwise? for it is demonstrated, that his power and virtue is infinite, but that
all

all bodies and whatever adhereth unto them, or any way dependeth from them, are finite and terminated; and therefore the whole world, and whatever is in it, whether it be the Heavens or the Earth, or the Stars, and whatever is among them, either above or below, is his *work* and *creation*, and are posterior thereunto in nature, although they were not in time; as if thou takest any body in thy hand, and then movest thy hand, that body necessarily shall move, consequentially at the motion of thy hand, with a motion which is posterior in nature unto the motion of the hand, although not in time; but that both begin together. So this whole world is effected and created by this Efficient without time, whose commandment is, when he would have a thing done, that he say to it, *Be thou, and it is.*

And when he saw all things existent to be his work, he considered them again having a respect unto the power of the Efficient, and with an admiration of so rare a workmanship, so exact wisdom and profound knowledge, and of a few things of them which did exist, much more of many; these prints of wisdom and marvels of workmanship were conspicuous to him, by which he was affected with great admiration, and he was sure, that all these things flowed not, but from a *voluntary agent*, which was of *highest perfection*, yea, above all perfection, to whom the weight of an Atome could not be unknown, whether in the Heavens or in the Earth, nor any thing lesser or greater then it.

Then he considered all the kinds of living creatures, how he had given to every one of them the fabrick of the body, and then taught it to use the same. For if he had not taught the living creature to use these members he had given into find out the advantages

tages unto which it was appointed , it should perceive no benefit thereby, but be burdened therewith: Hence therefore he knew, that he was the most bountiful and most merciful of all. Then when among the things that did exist, he observed any thing which had ought of form, or beauty, or perfection, or power, or whatever excellency it had , in the kind of excellency he considered it with himself, and he knew it proceeded from the influence of that *voluntary agent of excellent glory*, and from his existence; and by his operation ; therefore he knew that to be the greater, because it was therein by *nature*, and that it was more perfect, more absolute, more beautiful, more excellent, and more lasting , and that there was no proportion betwixt these things which are in him, and the things which are in others : Neither ceased he to observe all the attributes of perfection, and he saw that they all belonged to him, and proceeded from him, and that *we* was worthy of them , above any other to whom they should be ascribed. Also , he searched out all the attributes of defects, and he saw him to be free of them , and separate from them ; and how could he not be free of them ? For what other motion is there of defect , but meer privation, or what dependeth therefrom ? And how can he have any fellowship or mixture with privation, who is a simple being, of a necessary existence in himself, which giveth existence to every existent thing , and besides whom there is no existence ? For he is the *Existence*, he is the *Absolution*, he is the *Perfection*, he is the *Beauty*, he is the *Splendor*, he is the *Power* , he is the *Knowledge*, and he, he , and all things perish beside him. Thus far his knowledge had brought him, about the end of the fifth septenary from his birth, that is, in the space of five and thirty years : and the consideration of this Agent

Agent was so fixed in his mind, that it hindered him to think upon other things beside him, and he did forget that contemplation of the natural existence of things wherein he was, and he ceased to enquire into them, untill he came to that, that his sight could not fall upon any thing, but presently he beheld in it some prints of the operation of this Agent, so that presently he turned his thoughts to the *worker*, passing by the work, so that his study was exceedingly fixed upon him, and his heart was wholly abstracted from the *inferiour sensible world*, being wholly addicted to the *superiour intellectual world*. And when he had attained the knowledge of this supreme Being, and permanent Existence, of whose existence there is no cause, but that is the cause of the existence of all things; he would know by what means this knowledge came unto him, and by what faculty he did apprehend this existent: therefore he searched into all his senses, which are the hearing, the seeing, the smelling, the tasting and touching, and he saw, that all these apprehended nothing but the body, or what is in the body: (for the hearing apprehendeth sounds, and these arise from the agitation of the air, by the collision of bodies; the sight apprehendeth colours, the smell odors, the taste favours, and the touch apprehendeth temperatures, and hardness, and softness, roughness and smoothness; so also the phantasie apprehendeth nothing, but as it hath length, breadth, and depth, but these things which are apprehended are all the adjuncts of a body, and these senses apprehend no other thing, because they are faculties diffused through bodies, and divisible according to their divisions; so they apprehend nothing, but the body subject to division: for this faculty, seeing it is diffused through a divisible body, it is necessary, that when

it apprehendeth any thing, it be divided according to its divisions; therefore every faculty belonging to the body (or incite in the body) can apprehend nothing but a body, or what is in a body.) But now it was clear, that this *Being* of necessary existence, is free from all bodily adjuncts in any respect, and therefore, that there is no way of apprehending the same, but by something which is not a body, nor a faculty inherent in the body, nor any way depending from bodies, neither in a body, nor without a body, nor joyned to a body, nor separate from a body. And now it was manifest to him, that he had apprehended it by its essence, and that he had a firm knowledge thereof: and thence it was manifest to him, that his own essence, by which he did apprehend *that*, was somewhat incorporeal, to which no bodily adjuncts agreed, and whatever corporeity he apprehended from his outward (or exterior) part, was not the true reason of his own essence, but the true reason of his own essence was that, by which he did apprehend that absolute necessary existent *Being*.

Therefore, when he knew that his essence was not this bodily thing which he apprehended with his senses, and which the skin encompassed, his body seemed somewhat altogether contemptible unto him, and he addicted himself wholly to the contemplating that noble essence, by which he did apprehend that noble and necessary existent *Being*, and by his essence he did consider that noble *Being*, whether it could perish, or be corrupted and evanish, or were of perpetual duration: but he saw corruption and dissolution to be of the adjuncts of bodies, and to come to passe by putting off one form, and putting on another; as when Water becometh Air, and when Air becometh Water, and when Herbs become Earth

or Ashes, and when the Earth is turned into Plants; (for this is the notion of corruption.) But that there can be no corruption supposed of that which is not a body, nor hath need of a body to its subsistence, but is wholly separated from bodily things.

And when he was sure that his essence could not be corrupted, he would know what the condition of it was to be, when it should cast off the body, and be separated therefrom; but now he knew that it did not cast it off, untill it was no longer an instrument fit for it: therefore, considering all his apprehensive faculties, he saw that every one of them sometime was in *power*, sometime in *act*; as (e.g.) when the eye winks, or turneth it self from a visible object, it is in *power* apprehensive; (but that is apprehensive in *power*, which doth not now apprehend, but can afterwards apprehend) but when it openeth it self, and turneth it self to a visible object, it becometh apprehensive in *act*, (but by that which is called apprehending in *act*, is signified that which now apprehendeth) and every one of these faculties may be one time in *power*, another time in *act*; and if any of these faculties never apprehend in *act*, as long as it is only apprehensive in *power*, it doth not desire to apprehend any particular thing because as yet it hath no knowledge of it; as in him who is born blind; but if it once apprehend in *act*, and be afterwards apprehensive in *power*, so long as it remaineth in *power*, it desireth to apprehend in *act*, because it knoweth that apprehensible object, and is intent on it, and leaneth towards it; as when one hath at any time enjoyed his sight, and then becometh blind, for he doth not cease to desire visible objects; and how much the more perfect, splendid and fair that is which is apprehended, its desire shall be still the greater,

ter, and the grief shall be the greater for the want of it: therefore, his grief who is deprived of the sight which he had, after he hath seen, is greater then his grief who is deprived of the smelling, because these things which the *sight* apprehendeth, are more perfect and beautiful, then the things which the *smelling* apprehendeth: therefore, if there be any thing which hath no end of perfection, of beauty, of comeliness, of glory, nor no period, but is above all glory, and beauty, so that there is no perfection, glory, beauty or comeliness which doth not proceed and flow from it, who is deprived of the apprehension of that thing after he hath had the knowledge of it, no doubt, so long as he is deprived thereof, he shall be affected with an infinite grief, even as he who perpetually apprehendeth it, shall thence perceive a continual pleasure, a perpetual happiness, an infinite joy and gladness.

But now it was manifest to him, that unto that *necessary existent Being*, all the attributes of perfection ought to be ascribed, and that he is separate and free from all attributes of *defect*: he was also certain in himself, that *that thing* by which man comes unto the apprehension of him, is a thing which is not like unto bodies, nor is corrupted with their corruption: and hence it appeared, that *he* who is endued with that essence which is not fit for such an apprehension, when he putteth off the body by death, or *he* who while he used the body, never knew this necessary existent Being, nor was joyned unto him, nor heard any thing of him; when he goeth out of the body, he is not joyned unto that Being, nor is not grieved for want of him (for as concerning all the bodily faculties, the body perishing, they cease, nor desire they these things, unto which these faculties are

are carried, nor encline they to them, nor are they affected with grief for want of them; and this is the state of all the beasts whether they have the figure of a man, or not) Or *he*, who in the time while he used the body, did know this *being*, and had knowledge of how great perfection, greatness, dominion and power it was, but that he hath turned himself away therefrom, and hath followed the affections of his mind untill death took hold of him, while in that state, so that he be deprived of that vision, and yet laboureth with the desire of it: & therefore, he remaineth affected with a continual torment & infinite grief, whether after a long weariness he is to be delivered from that grief, and to come unto that vision which he formerly desired, or is to remain for ever in these torments, as in his lifetime he hath been disposed to either of them, while he was in the state of the body: Or *he*, who hath known that necessary existent *Being* before he put off the body, and hath addicted himself wholly thereunto, and who hath his thoughts continually fixed upon the glory, beauty and splendor thereof, and hath not turned himself therefrom untill death seized on him, while he was in the state of beholding him, and in the act of perceiving him, and that *be*, when he shall go out of the body, shall remain in perpetual pleasure and continual felicity, and joy, and gladness, for the continued vision of that *necessary existent Being*, and the integrity of that vision from all impurity and mixture, and that all sensible things shall depart from him, unto which these bodily faculties were intent, which in respect unto that state are torments, and evils, and impediments.

And when the perfection of his own essence became known unto him, and that the pleasure thereof consisted in the vision of that *necessary existent Being*,

to wit, in the actual vision continued for ever, so as not to turn himself from it for one moment, and so death should take hold of him in that state of actual vision, whereby his joy should be continued, no grief making an interruption of it (which is that which *Al-jonaid*, that Doctor and Priest of the *Suppii*, being near unto death signified, when he said to his neighbours, *This is the time when men should begin to say, God is the greatest, and that he admonished them to be exceedingly given to prayer, & know this.* Then he began to think with himself, how this actual vision might be continued, so that no turning from it might befall him; and for some time he fixed his thoughts on that Being, but he could not continue, but that some sensible object presented it self unto his sight, or the voice of some living creature pierced his ears, or some phantasm did occur unto him, or some grief in some member seized on him, or hunger or thirst came upon him, or cold or heat, or he needed to rise to disburden his nature, so that his meditation was hindered, and he departed from the state wherein he was; so that he could not but hardly, and after great difficulty, return unto that state of vision wherein he first was, and he feared, lest he should be prevented by sudden death, whilst he was in this state of aversion, and should fall into the eternal misery and grief of separation: And when this state troubled him, nor could he find a remedy, he began to consider all the kinds of living creatures, and to behold their actions, and to what things they gave pains, if perhaps he could observe, that any of them perceived this Being, and moved towards it, that by them he might learn somewhat that might be for his safety: but he saw them all taken up in seeking their food, and fulfilling their desires of meat, drink and lust, and how they covered them-

themselves with a shadow, or warmed themselves; and that they diligently gave themselves to these things both night and day, even to the time of their death, and going out of this life; nor saw he any of them to decline from this design, or to be careful about any other thing at any time. And hence it was manifest unto him, that they knew not that *Being*, or had any desire of it, nor sought any knowledge of it by any means, but that they did all tend unto privation, or some state like unto privation; and when he concluded this of animals, he saw it was more fit that he should conclude the same of Plants, who had not these apprehensions but in part, which the animals had; for when that which is of a more perfect apprehension cannot attain this knowledge, much lesse can that attain it which is of a lesse perfection; also when he saw, that all the actions of Plants were nothing beyond nutrition and generation.

Then he considered the Stars and Spheres, and he saw that they had all motions that were orderly, and that they were all carried about with a course fitly disposed; he saw also that they were bright and shining, and were far from undergoing any alteration, or corruption; and he did exceedingly suspect, that beside their bodies they had *essences*, which might know that *necessary existent being*; and that these intelligent essences were like to his own intelligent essence, and were neither bodies, nor insit in bodies: And how could they not have essences free from corporeity, when he also had an essence, who was so weak, and who had such need of sensible things? for he was of the number of corruptible bodies; but though defects of that sort were in him, yet this hindered not but that he had an essence
free

free from bodies, and incorruptible; and hence also it appeared unto him that the heavenly bodies were much more so, and he knew that they understood that *necessary existent being*, and did behold it in a perpetual act; because nothing like unto these impediments (which hindered him from *continual vision*, by sensible things falling in,) was to be found in heavenly bodies.

Then he began to consider with himself, for what cause he of all the sorts of *animals* was indued with this essence by which he resembled the Celestial Bodies: but now it was formerly manifest to him how the Elements were, and how they were changed into one another, that whatever was not above the surface of the earth, remained not in the same form, whereas generation and corruption continually succeeded one another, and that most of these bodies were mixed and compounded of contrary things, and therefore tended to corruption, but that nothing was found among them which was pure; but what was nearest among them to purity and simplicity, without any mixture, that was furthest off from corruption; as the body of *Gold*, and of the *Jacynth*; and the heavenly bodies are simple, pure, and therefore furthest off from corruption: nor doth any succession of forms befall in them. Here also it was manifest to him, that as touching bodies in the generable and corruptible world, some had the reason of their essence consisting of some one form superadded unto the *notion* of corporeity, as the four Elements, others whose *essential reason* consisted of more forms, as the animals, and the plants; and that whose essential reason consisted of the fewest forms, had the fewest actions, and the greatest distance from life: but if a thing were altogether destitute of form, that
there

there was no way in it to life, but it was in a state like unto privation: but *that* whose subsistence of the *essential reason* consisted of more forms, had the more actions, and a more ready entrance into the state of life, but if that form were so disposed, that there were no way of separating it from the matter to which it belonged, then its life should be very manifest, stable, and lively: but that which is destitute of all form is the *byle* and matter, nor is any life in it, but it is like unto privation. And that which subsisteth by one form, is the four Elements, which are in the first degree of *existence* in the generable and corruptible world, and other things are compounded of them, having more forms; but these Elements are of a weak life, seeing they move but one way, also they are of a weak life, because every one of them hath a *contrary*, in manifest opposition to them, which resisteth them in that whereunto their nature incline, and laboureth to spoil them of their form, and therefore their essence is infirm and weak: but that the plants are of a stronger life; and the animals are yet of a more manifest life then they; and that because if there be any thing among these *compounds*, wherein the nature of one Element hath dominion, *that*, because of the power it hath therein, doth overcome the nature of the other Elements, and doth abolish their strength, so that the *compound* is in the power of that Element which hath dominion, and therefore it is disposed but unto a small portion of life, as the Element it self is: but when among these compounds there is *that*, wherein the nature of any one Element hath not dominion, then all are of an equal temperament therein, and of equal vertue, so that the one doth not weaken the vertue of another, more then that other doth of that one;
but

but they work upon one another in an equal operation, nor is the operation of one Element observable more then the operation of another, and it is far from being like unto any one of the Elements, but that it is, as if nothing were contrary to its form, *that* in this manner becometh fit for life, and the greater that this equality be, and the more perfect, and the further from inclining unto the other part, it is so far the further from having a contrary, and its life is the more perfect. And whereas the *animal spirit*, the seat whereof is in the heart, is of a most equal temperature, (for it is more subtile then *earth* and *water*, and more gross then *fire* and *air*) it hath the manner of a *midst* (or *medium*) contrary unto none of the Elements, in any observable manner of contrariety, and so it is disposed unto the form which doth constitute an animal: and that which followeth he saw to be this, to wit, that the most equal in temperature among these *animal spirits*, was disposed to the most perfect life, in the generable and corruptible world, and that it may near be said, concerning that *spirit*, that there is no contrary unto its form, and therefore that it is like unto these heavenly bodies, which have nothing contrary unto their form, and that therefore they are the spirit of that animal which hath the most perfect life, because it is indeed in the *midst* of the elements, neither simply moving it self *upwards* nor *downwards*: and if it could be placed in the midst of that space which lyeth betwixt the center, and that supreme place whither the fire reacheth, and that no corruption should befall it, *there* it should fix it self, nor should it desire to move either upwards or downwards, but if it were locally moved, it should be moved about the *middle*, as the heavenly bodies are moved, and if it were moved in

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one place, it should be moved about it self, and should be of a Spherical Figure, seing it could not be otherwise: and therefore that it was very like unto the heavenly bodies. And when he considered the properties of the animals, and saw not one among them, of which he could suspect that it had the knowledge of this *necessary existent being*, but that he knew that as to his own essence he did know it, thence he concluded that he was an animal that had a spirit of an equal temperature, like unto all the heavenly bodies, and it was manifest unto him, that he differed in kind from all the sorts of *animals*, and that he was made for another end, and appointed unto some great thing, unto which no other animal was fitted, and it was enough to signifie his Nobility, that the vilest part of himself, to wit, his bodily part, was likest of all others unto the heavenly substances, which are without the generable and corruptible world, free from the accidents of defect, and change, and alteration. But that his best part was that thing by which he did know that *necessary existent being*; and this intelligent thing behoved to be some heroick and divine thing, which changed not, and was not obnoxious to corruption, and to which is not to be attributed any of these things which are attributed unto the body, and that it cannot be apprehended by any of the senses, nor by imagination, and whose knowledge is not acquired by any other instrument, then by it self, but that it cometh unto it by its own help, and that it is *the knowing, the knowable, and the knowledge, and the scient, the science, and the scibile*, nor that in any of these was there any thing different, seing diversity and separation belong to the attributes of bodies, and are the *adjuncts* of them, but this was neither a body, nor any attribute of a body, nor any thing adherent unto a body. And

And when the way was manifest unto him, whereby it was proper to him to be like unto the heavenly bodies, he saw it did necessarily belong to him to resemble them, and to imitate their actions, and that with all his strength he should endeavour to be like unto them. And also he saw by his more noble part, by which he knew that *necessary existent being*, that there was in himself some similitude thereof, as he was separated from the attributes of the body, as that *necessary existent being* was separated from them. He saw also that it was his duty to labour to acquire the properties thereof, *by what way soever he could, and to put on his qualities, and to imitate his actions, and to be diligent in doing his will, and committing his affairs to him, and to acquiesce in his heart in all his appointments, both as to the outward and inward, so as he might rejoyce in him, although his body should be afflicted with grief, and should hurt him, yea, although altogether he should lose his bodily part.*

He saw moreover, that he resembled other sorts of animals, in his vilest part, which was of the generable and corruptible world, to wit, in the obscure and gross body, which required diverse sorts of sensible things from him, as meat, drink, and marriage. Also he saw that his body was not created in vain, nor joyned to him for no end, and that it belonged to him to provide for it, and fitly to keep it: but that he could not perform this care but by some action answering unto the actions of other animals. But the actions which seemed necessary unto him, had a threefold respect; for they were either an action by which he did resemble the *unreasonable animals*, or some action whereby he did resemble the *heavenly bodies*, or some action whereby he did resemble that *necessary existent being*: for the first *assimilation* was
 necessary

necessary to him, as he had an obscure and gross body, consisting of distinct members, and various faculties, and motions of diverse sorts; The second *assimilation* was necessary unto him, as he had an *animal spirit*, the seat whereof was in the heart, and which was the beginning of the whole body, and of the faculties contained therein: Then the third *assimilation* was necessary to him, as he was *himself*, i. e. as he was that essence by which he could know that *necessary existent being*. And this was first of all certain unto him, that his happiness and freedom from misery was placed in the perpetual vision of that necessary existent being, so as to be in that state, as not to be turned away (or averted) therefrom for one moment.

Then he considered the wayes whereby this continuation might be acquired, and his contemplation thence gathered, that he was to exercise himself in these three sorts of similitude. And as to the first similitude, that from the same he attained nothing of this vision, but that it rather drew him forth to another thing, and it was an hinderance to him, when he exercised himself in sensible things: for all sensible things are as a vail interposed unto this vision, yet this assimilation is needful to preserve the animal spirit, whereby the second assimilation is acquired, which is with heavenly bodies, and after this manner it is necessarily required, although it be not free from that hurt: but as to the second conformity, that thereby is acquired a great part of the continued vision, but yet such a vision as wherein there is a mixture, whereas every one who by that manner of vision continually seeth, seeth also together his own essence, and looketh into that, as shall be afterwards declared: but as to the third conformity, that thereby

thereby the perfect vision is attained, and the sincere attention, having no respect in any manner, but unto that *necessary existent being*, whereas his essence is absent from him who seeth this vision, and *evanisheth*, and becometh as nothing; as also all the other essences, whether many or few, except the *essence of that one, true, necessary, existent, great, high, and powerful being*.

And when it was manifest to him, that the sum of his desires consisted in this third conformity, but that this is not acquired but after exercise, and pains given for a long time, to the second conformity, and this space could not be continued, but by the first conformity, which although it was necessary, yet he knew, of it self it was an impediment, though it was an help by *accident*: he restrained his mind, that he permitted unto himself no part of the first conformity, but as much as necessity required, and that was in that largeness, as less sufficed not to the preservation of the animal spirit; and he saw two things which necessity required to the preservation of this spirit; one that whatever nourishment he took, it preserved the same inwardly, and refreshed it; another that it preserved that which is external, and repelled from it diverse sorts of hurts, as of cold, and heat, and rain, and the warmth of the Sun, and of hurtful animals, and the like: and he saw, if he did rashly and hastily take any of these things which were necessary, it might come to pass that he should be obnoxious to excess, and should take above what were fit, and work against himself, whence he did not consider; therefore he saw he would do most advisedly, if he should appoint limits to himself that he should not at all transgress, and measures which he should not exceed, and it was plain to him that he should

should put this rule to himself, about the kind of the things which he should eat, and the quality of them, and about their quantity, and the time when to make use of them.

And first he considered the kinds of these things which he did eat, and he saw them to be three, *viz.* either to be Plants not fully ripe, nor attained to full perfection, such as the sorts of green herbs, which a man could eat; or the fruits of Plants that were perfect, and which were ripe, and yielded their seed, that from thence others could be brought forth, (and these kinds of fruits were both green and dry) or to be some *animal* either belonging to the earth, or the sea, which used to be eaten: now it was certain unto him, that all these things were made by that *necessary existent being*, in the approach unto which he saw his happiness was placed, and to which he desired to be assimilate; and that it could not be, but to eat of them would be an impediment unto him, from attaining his perfection, and should come betwixt him and the end proposed unto him; which were to oppose himself to the operation of the *Agent*, and that this *opposition* should be contrary to that propinquity and conformity unto *that* which he was seeking; and so that he would do best (if it could be) to abstain from all food: but when this could not be, and that he saw an universal abstinence from food, should tend to the destruction of his body, which should be a greater repugnancy to his *Creator*, then the former; whereas he himself was nobler then those things, the destruction whereof was the cause of his duration: he judged it best, of two evils to choose the least, and he permitted to himself that which was least repugnant: therefore it seemed good unto him to take any of these kinds, which were at hand,

hand, (if others were wanting) in that measure, which afterwards should appear agreeable unto him; but if all were present, then he behoved to deliberate with himself, and of them to choose that, the taking of which should not occasion a great opposition to arise against the operation of the *Creator*, such as the pulp (or kernal) in fruits, which had greatest sweetness, and whole seeds were in them fit to the producing the like, so that he should keep the seeds, and neither eat them, nor destroy them, nor cast them into places that were unfruitful, as smooth Rocks, Salt, Earth and such like; but if he could not get such fruits which had a pulp fit for nourishment, as Apples, Pears, Prunes, and such things, that then he was to take of fruits which had nothing fit to be eaten, but the seed it self, as Wall-nuts, Chesnuts and Herbs, which had not come to full ripeness; after this manner, that of both kinds, he might take them of which there was most abundance, and power to produce their like, but that he should neither pull them up by the root, nor destroy their seeds; but if these were wanting, that then he should take of the Animals, or their Eggs: after this manner, to take such of the Animals, whereof there is greatest abundance, so that he might not altogether destroy the sort of them: and these were the things which he judged fit to be observed, as to the kinds of his food. And as to the quantity he saw, he was to observe that which sufficed to satisfy hunger, so that he did not exceed it; and as to the time that should come betwixt his *meals*, he judged it best, that when he had taken as much meat as sufficed, he should remain content therewith, and should seek no other, untill some weakness should befall him, that might hinder him from performing any of these actions belonging

ing unto the *second conformity*, which are these I am now to mention. But as to the things which necessity required to the preserving the animal-spirit, which might preserve him *from without*, it was a matter of no great difficulty unto him, seing he was covered with skins, and had a lodging that protected him from things that outwardly assaulted him, and these sufficed unto him, and he thought it superfluous to take further care of them: But in eating he observed those rules which he had prescribed unto himself, to wit, these as we have above declared.

Then he applyed himself to the second-operation, which was a *conformity* unto the heavenly bodies, and an imitation of them, and that he might resemble their properties in himself: but when he had considered their *attributes* in his mind, they seemed unto him to be comprehended under a threefold kind; the first was with a respect unto inferiour things in the generable and corruptible world, which was the *heat* which they imparted unto them by themselves; and the *cold*, which was by accident, and *light*, and *rarefaction*, and *condensation*, together with other things which they produce in them, by which they are disposed to receive the influxes of the spiritual forms into them, from that necessary existing Agent. The second sort of attributes which agreed unto them in themselves, was that they were bright, shining, and pure from dreggs, and free from all sorts of impurity, that they moved round-wise, some about their own center, others about the centers of others. The third sort of attributes was, which they had with a respect to that necessary existent Being; e. g. that they did behold the same in a perpetual vision, nor turned themselves away therefrom, but continually did contemplate it, and were occupied in what he did appoint, and were

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always

alwayes obedient in doing his will ; neither did they move, but of his will, and by his power. Therefore, in every one of these three kinds, he endeavoured with his greatest pains to be like unto them: as to the first kind, the conformity thereof was placed in this, that he should so behave himself, as to see no Animal or Plant to want thing, or to have any hurt or damage, or impediment which he could remove from them, but to remove it: and when he did cast his eyes upon any Plant, which somewhat intervention did hinder from the Sun, or to which some other Herb did cleave that hurt it, or if it had too much dryness that did endanger it; he would remove whatever was interposed, if it was such as could be removed, and take away from it that which hurted, in that manner as it did not hurt that which hurted another; and oft he would water it, so far as he could: and when he would look upon an *Animal* which some ravenous beast was pursuing, or which stuck fast in any lake, or had any thorn in it, or into whose eyes or ears any hurtful thing had fallen, or that hunger and thirst had seised on, all these things he did undertake to remove with all his power, and gave it meat and drink: and when he saw any water that flowed to water any Plant or Animal, if any impediment stopped its running, whether any stone that had fallen into it, or any thing carryed into it by the flood, all these things he removed: neither ceased he to go on in this kind of conformity, untill he attained great perfection therein.

As to the second kind, his assimilation thereunto was placed in this, that he did keep himself in a continual cleanness, by removing all impurity and filthiness from his body, and oft washing himself with water, and purging his nails and his teeth, and also the

the secret parts of his body, and smelling them with well-smelling herbs, as much as he could, and with diverse kinds of perfumes, and oft washing his garments, and smelling them, untill with splendor, beauty and cleanness, he wholly shined: also, he used diverse kinds of circular motions, sometimes going round about the Isle and the Shore of it, and its utmost parts, and sometimes compassing his house, or some rock with various circuits, either walking or running, and sometimes whirling himself round about, untill a vertigo (or giddiness) took hold of him.

As to the third kind, his assimilation thereunto was placed herein, that he might fix his cogitations upon that *necessary existent Being*, and then that he might remove from himself all impediments of sensible things, and shut his eyes, and stop his ears, and by all his strength he might restrain himself from following his imagination, and that he should endeavour as much as he could, that he should mind nothing but *him*, nor should admit any other thing with him; and in this thing he laboured to promote himself, by wheeling himself about, and stirring up himself thereunto: and it came to pass, as he did vehemently wheel himself about, all sensible things did presently vanish, and his phantasie, with the other faculties that needed bodily instruments, did languish, and the action of his essence, which was free from the body, became strong, so that at some time his cogitation would be pure from mixture, and thereby he would perceive that *necessary existent Being*: But afterwards, the bodily faculties again

This exercise of wheeling himself about, seemeth altogether unprofitable and hurtful, and he afterwards did forsake it.

returning, did interrupt this his state, and reduced him to the lowest condition, so that he returned to the first state. But if any weakness of body seised on him, which hindred him from his purpose, he would take some meat, according to the laws aforesaid, and then he would betake himself to the state wherein he was to assimilate himself to the heavenly bodies, in the three kinds above-mentioned, and he would continue intent in them for some good time, and would resist his bodily faculties, they also resisting him; and in these times wherein he overcame them, and had his thoughts pure from mixture, something appeared to him of the state of these, who have reached unto the third assimilation. Then he began to seek after the third assimilation, and endeavoured to attain it, and he considered the *attributes* of that *necessary existent Being*: But it was manifest to him, in the time of the *theoretical speculation*, before he set about the practice, that they were of two sorts, either affirmative, as knowledge, power and wisdom; or negative, as freedom from bodily things, and from them which follow thereupon, and depend from them, though afar off: and that in the affirmative attributes, this freedom is required, that nothing be in them of bodily attributes, of the number of which is multiplicity, and therefore his essence is not multiplied by these affirmative attributes. but that they all return to one *notion*, which is the *truth* of the *essence*. Therefore, he prepared himself to consider, how he might be like unto him in both of these kinds: as to the affirmative attributes, when he *knew* that all things returned to the *verity* of *his essence*, and that there was no multiplicity in them in any manner, seeing multiplicity is of the attributes of the body: and he knew, that the *knowledge* of his *essence* was not a *notion* superadded

peradded unto his *essence*, but that his *essence* was the knowledge of his *essence*, and the knowledge of his *essence* was his *essence* : It appeared unto him, that if he could know his *essence*, that knowledge by which he should know it, should not be a *notion* superadded unto it, but should be the very same. Moreover, his assimilation unto him, in some affirmative attribute, seemed to be placed in this, that he might know him alone, admitting nothing with him of bodily attributes. Therefore he gave his mind very earnestly to this thing ; but as to the negative attributes, that they all had this tendency, to denote a separation from bodily things : therefore he began to cast off all bodily attributes from his *essence*, and now he had removed many of them by his former discipline, whereby he endeavoured to assimilate himself to the heavenly bodies, but that yet many relicts of them remained, as the circular motion (which is one of the most proper attributes of bodies) and the care of Animals and Plants, and the commiserating them, and the endeavour to remove the impediments from them, (since these things also belong to the attributes of bodies, because he first saw them not but by the bodily faculty, and then he took pains to do these things concerning them by the same) Therefore he attempted to remove all these things from himself, seeing they were all of these things which conduced not unto that state which now he sought; nor ceased he so far to restrain himself, that in the lowest part of a cave, he sat quiet, his head bowed downwards, his eyes low, and averting (or turning) away himself from all sensible things and bodily faculties, he bended his mind and thoughts upon this one necessary existent, and did not admit any other thing : and when any other thing would offer it self occasionally unto his fancy, by his whole strength

he would drive it back from his imagination, and reject it, and herein he exercised himself, and persisted long to do this, so that at sometimes, many dayes would pass over wherein he would take no food,

Note. That he had now forsaken that unprofitable exercise of wheeling himself about.

nor would move himself. And while this vehement endeavour lay upon him, many times all essences but his own passed away out of his me-

memory and thoughts; but his own essence was not removed from him in that time, wherein he was deeply plunged in the vision of *that first being, the true necessary existent*, and this troubled him when he knew that this was a mixture in that *simple vision*, and an admission of another in that sight; nor ceased he to endeavour that he might *evanish from himself*, and might be altogether in the vision of *that true Being*, untill he attained it; and that the Heavens and Earth, and all things among them, and all *spiritual forms*, and *bodily faculties*, and all faculties separate from matter (which are those essences having knowledge of that Being) might be removed out of his memory and thoughts, and that among those essences, also his own essence be removed, and all being reduced to nothing, may *evanish* and become as scattered *Atoms*, and that nothing remained with him, but him who is the true Being, of perpetual existence, and so he spoke in this saying, (which is not a notion super-added unto his essence) *To whom is now the Kingdom? to the one omnipotent God*: which words he understood, and heard their voice; nor did his ignorance of speech, nor that he knew not to speak, hinder him from understanding the same: therefore he deeply plunged himself into this state, and he saw that *which neither the eye hath seen, nor the ear heard, nor came in to the heart of man to conceive it.*

But

But now, do not thou bend thy cogitations to the description of that thing, which is not conceived by the heart of man: for many of these things which are conceived by the hearts of men, are expressed with difficulty, how much more that thing, to which there is no way for conceiving it in the heart, and which is neither of the world, nor within its limits? But by the heart, I do not understand the body of the heart, nor the spirit which is in the cavity thereof; but by the same I understand the form of that spirit, which diffuseth it self by its faculties in the bodies of men: for every one of these three is called *the heart*. but there is no way whereby *that thing* can be conceived by any of these three, nor can any explication be had, but of that which is conceived in the heart; so that whoever desireth to expresse that state, seeketh that which is impossible, and he is like unto him who would taste dyed colours, as they are colours, and desire that a black were either sweet or bitter. Yet, we shall not dismiss thee without some tokens, by which we may hint at what he saw of *the wonderful things of that station*, by way of similitude; not so, as that we may knock at the gates of *truth*, seeing there is no way unto the certain knowledge of what is in that place, but by coming thither. And now hear with the ears of thy heart, and see with the eyes of thy understanding, that which I am to declare; thence perhaps thou shalt find a direction which may lead thee unto the right way; but I make this condition with thee, that thou require not from me at present, a further explication in conference, beside what I deliver in these Papers: for the field is narrow, and it is dangerous to determine in words, of a thing which is of that nature, that it cannot be expressed in words.

I say therefore, when he was abstracted from his own essence, and all other essences, and did behold nothing else in the nature of things, but that *one living, permanent [Beeing]* and had seen what he saw, and then had returned to behold other things different therefrom, when he returned unto himself from that state, which was like unto a *drunkenness*, it came into his mind that he had not an essence, by which he differed from the essence of *that true excellent Bee-*

Note, that afterwards he came to see this opinion to be a gross error and mistake, and that his own particular essence was distinct from the essence of God.

ing, and that the true reason of his own essence, was the essence of that *true being*, and that first he thought to be his own essence distinct from the essence of that *true being*, to be nothing indeed, nor to be any other thing but the essence of that true being; and that it is as the *light* of the Sun, which falleth into *thick* bodies, and what thou seest to appear in them: for that, although it be attributed unto that body, wherein it appeareth, it is no other thing but the light of the Sun, and the body being removed, the light thereof is removed, and only the light of the Sun remaineth, which is not diminished by the presence of that body, nor is it increased while it is absent; and when a body happeneth, that is fit to receive such a light, it receiveth it, and the body being removed, also that receiving is removed and signifieth nothing. And this sentence prevailed with him from this, that it appeared manifest to him that the essence of that *true, powerful, and glorious being*, was no wise multiplied, but that his knowledge of the essence was the essence it self; and hence it seemed unto him necessarily to follow, that with whom was the

the knowledge of that essence, that also the essence of the same was with him, but that the knowledge was present with him, and therefore that the essence was present: but that this essence was not present but with it self, and its presence was its essence, and therefore that it was the very essence; and in the same manner, all essences separated from matter, which had the knowledge of that true essence which formerly he beheld as many, according to this sentence, they were one with him. *And this doubt had altogether fastened it self deep into his mind, unless God had assisted him with his mercy, and had prevented him with his direction; whence he knew that this doubt which*

Note:

he had, did arise out of the relicts of the obscurity of bodies, and the filthiness of sensible things. For that many and few, and unity and multiplicity, and collection and separation, were all belonging to the attributes of bodies, but as to these separated essences, which have knowledge of that true, powerful, and glorious essence, when they are wholly separate from matter, that they cannot be called many, or one, because multiplicity is of the distinction of other essences from others, and unity cannot be but by a conjunction, and nothing of these can be understood, but in composed notions, which are mixed with matter; beside that the explication of things in this place is narrow and difficult: for if thou exprest what belongeth to these separate essences by way of multitude, according to the use of our speech, it should seem to denote in them a notion of multiplicity, but they are free from multiplicity; and if thou exprest what belongeth unto them, by way of separation, that should seem to denote a notion of unity, which cannot befall them:

And now I seem to behold some one standing in
this

this place, (who is of these Batts, whose eyes the Sun blindeth) moving himself in the chain (*fetters* or *bands*) of his foolishness, saying, Thou hast exceeded measure in thy subtilty, so that thou hast removed thy self from the state of understanding men, and hast cast off the reason of intelligible things : for of these things which are determined by the *intellect* , a thing is either *one*, or *many*: But let him hasten slowly, and remit somewhat of the sharpness of his speech, and let him consider himself, and the things which are in this sensible world wherein he is contained, in that manner, as *Hai Ebn Yokdan* considered them, when viewing things in a certain manner of contemplation, he saw that they were *many*, in a multiplicity, which could not be comprehended, nor contained within any limite : then again viewing them in another manner of contemplation, he saw them to be *one*, and he remained doubtful in that thing, nor could he determine concerning it, unto one part, more then unto another : so it was , although this sensible world be the *genuine* place of multiplicity , and singularity, and their true nature is there understood, and therein is a separation, and union , and division into parts, and distinction and agreement, and disagreement : therefore what shall he think concerning the *divine world* ? wherein it is not lawful to say, *all things*, nor *some*, nor can any of the things belonging unto it be expressed in words, where

This is conform to the doctrine of Dionysius Areopagita , de Divinis nominibus.

with our ears are accustomed, but that thou will have some conjecture, otherwise then the thing is, and which none can know but he who hath seen, and whose true manner is not perceived but by him who hath attained it. But as

to what he saith, *Thou hast passed beyond the nature of intelligent men, and hast thrown away the manner (or reason) of what is intelligible*: Thus we grant unto him, and we dismiss him with his intelligent men; for that *intellect* which he and such men doth mean, is the *rational faculty*, which contemplateth the individuals of the sensible things, and thence searcheth out an *universal notion*, and the intelligent men whom he meaneth, are these who use a speculation of that kind: but this sort of which we speak, is above all these things. Wherefore let him stop his ears against it, whoever understandeth nothing beyond sensible things, and their universals, and let him return to his company, to wit, them who knew the sensible things of this world, taking no care about the other: but if thou art of them unto whom this sort of tokens and signs doth suffice, as to the *divine world*, nor dost thou fix another interpretation upon our words, beside that which usually is put on them; then we shall declare unto thee somewhat further of that which *Hai Ebn Yokdan* saw in that place of them who enjoy the truth, which we have above-mentioned: and that was this.

After he was really plunged (or sunk) into these things, and was abstracted from all other things, and did truly comprehend those things; he saw that there was an *essence* of a supreme Sphere, (beyond which there is no body) free from matter, which was not the essence of that *one true being*, nor yet the Sphere it self, nor somewhat different from them, but it was as the *Image* of the Sun which appears in some polite (or smooth) Looking-glass, for that is neither the Sun, nor the Glass, nor yet any thing distinct from them; and he saw that such was the perfection of that *separate Sphere*, and such was the splendor

dor and beauty of it, which is greater then can be expressed with the tongue, and more subtile then that it can be clothed with letters, or the voice; and he saw that it was in the highest degree of pleasure, and joy, and exultation, and gladness, because of the vision of that true and glorious *essence*: also he saw the *essence* of the Sphere next unto that which is the Sphere of the fixed Stars, to be free from matter, which was neither the *essence* of that *one true being*, nor the *essence* of the supreme separated Sphere, nor the same, nor yet any thing different from them, but it was, as the Image of the Sun, which is seen in a Looking-glass, upon which the Image of the Sun is reflected from another Looking-glass opposite to the Sun; and he saw that this *essence* had a splendor, and beauty, and pleasure, like unto that which belonged unto the supreme Sphere. Also in the same manner he saw the *essence* of the Sphere next unto that, to be separate from matter, and this was the Sphere of *Saturn*, which was none of the *essences* which he saw formerly, nor yet any thing diverse from them, which was as the Image of the Sun appearing in another Glass, which is reflected from the Image of the Sun appearing in a Glass opposite to the Sun; and he saw the splendor and pleasure of this *essence* to be like unto that which was in the former; nor ceased he to behold every Sphere, having its *essence* separate, free from matter, which was not any of the former *essences*, nor diverse from them, which was as the Image of the Sun reflected from one Glass unto another, in the order digested, according to the disposition of the Spheres: and he saw that every one of these *essences* had that beauty, splendor, joy, and pleasure, which the eye hath not seen, nor the ear heard, and hath not come into the mind of man, until he came at length

length unto the generable and corruptible world, which is all that which is contained within the Sphere of the Moon; and he saw also that the same had an essence separate from the matter, which was not any of the essences that he formerly saw, nor any thing diverse from them, and that this essence had seventy thousand faces, and every face had seventy thousand mouths, and every mouth had seventy thousand tongues, whereby it did praise and celebrate continually, and did sanctifie the *essence of that one true Being*: and he saw that this *essence* which he suspected to have multiplicity, although it was not manifold, had a perfection, and a pleasure, like unto that which he first saw, and that this essence was as the Image of the Sun appearing in water that trembleth, which hath that image reflected upon it, from the last of those Glasses unto which that reflection did come, according unto the order aforesaid, from the first Glas opposite unto the Sun. Then he saw that he himself had a separate essence, which if that essence of seventy thousand faces could be divided into parts we would say were a part of the same, and unless this essence had been produced of the new, after it was not existent, we would say it were the same thing, and if it had not been made proper unto its body, when it did first exist, we would say it had not been produced of the new. And in this order he saw also other essences like unto his, which were necessary, then they were dissolved, whatever things necessarily existed with him, and that they were as many as could not be numbered, if it were lawful to call them *many*, or that they were all one, if it were lawful to call them *one*: And he saw that his own essence, and those with him in the same degree had an infinite beauty, splendor, and pleasure, which neither the eye hath seen, nor the ear heard,

heard, nor hath entred the heart of man, and which they cannot describe, who describe other things, and which no man can understand, but he who hath attained it. And he saw many *essences* separate from matter, which were as rusted Glasses, and defiled with uncleanness, which had their backs turned upon these polished Glasses wherein the Image of the Sun was impressed, and he saw that such filthiness and defectiveness was in these Glasses, which never came into his mind, and he saw them to be affected with infinite griefs and sighings, which could not

Or, *Cur-* be removed, encompassed, [or inclosed]
tains. within Fatts [or boyling Cauldrons]
 of pains, and burned with the fire of the
 yail of separation, and to be cut into pieces, betwixt the drawing unto them, and beating off from them; also he saw here other essences, besides those which were tormented, which appeared, and then evanished, and were connexed, and then dissolved. And here he restrained himself, and considered these things well, and he saw great terrors and huge matters, and a busied company, and an effectual operation, and complanation, and inflation, and production, and destruction: and after some small time interveening, his senses again returned unto him, and he was awakened out of that state, which was as an *extasse*, and his feet did slide out of this place, and the *sensible world* appeared unto him, and the *divine world* departed from him: for these two cannot meet together in the same state: *for this world, and the other, are as the two Wives of one Husband, the one whereof if thou dost please, thou shalt provoke the other unto wrath.*

But if thou dost say, that it seems from what thou hast said of this vision, that the separate essences, if they were in a body of perpetual duration, which

is incorruptible, as the Heavens, that they also would be of a perpetual existence ; but if they be in a body that tendeth unto corruption, as are the *reasonable animals*, that they also shall be obnoxious to corruption, and shall evanish and be reduced unto nothing, according unto the similitude which thou didst propose of the reflecting glasses ; for that image hath no duration, but for the duration of the glasse, and when the glasse is corrupted, also the image is certainly corrupted, and evanisheth. But I say unto thee, how soon hast thou forgotten thy covenant thou didst make with me, and hast transgressed the fixed limits ? Hath it not been first told thee, that here the way of interpretation is narrow, and that the words upon one of the parts, make that men think otherwise, then the things are ? and what thou didst think hath made thee fall into this, to conclude, that that to which any thing is compared, and that with which it is compared, is of the same manner in every part : but that must not be in any kind of usual speech, how much less in this place, where the Sun and his light, and his image, and his representation, and the glasses, and his conspicuous similitude, are all things which are not separate from bodies, nor have any subsistence but by them, and in them, and therefore need them as to their existence, and those being taken away, they are removed ? But the *divine essences* and *heroick spirits* are all free from bodies, and from the things that follow them, and are very far distant from them ; nor is there any connexion among them, nor any dependence from them, that it is all one in their respect, whether the bodies be removed or remain, whether they exist or not : but their connexion and dependence is from the essence of that *one true Being*, that doth necessarily exist, which is the first of them,
and

and their beginning and cause, which maketh that they do exist, and giveth them duration, continuation, and perpetuity; neither do they need the bodies, but the bodies need them, and if it could be that they were removed the bodies should also be removed, for they are their Principles; even as if it could be supposed, that the essence of that one true, high and most holy Being, and removed from any such thing (*there is not a God beside him*) could be taken away, also all these essences should be taken away, and the bodies should also be removed, and this whole sensible world should evanish; nor should any thing remain, seeing all these things have a mutual connexion: But although the sensible world follow the divine world, as its shadow, and the divine world needeth not it, and is free from it; yet, to suppose its removing is absurd, because it followeth the divine world; but in this consisteth its corruption, that it be changed, not that it altogether go into privation (& of this did that excellent Book speak, where this notion falleth in, of moving the mountains, that they may become as wool, and that men shall become as candle-flies, and concerning the obscuration of the Sun and Moon, and the breaking forth of the Seas, in that day wherein the Earth shall be changed into another Earth, and the Heavens also.) And this is the sum of what I can declare unto thee at present, concerning the thing which *Hai Ebn Yokdban* saw in that excellent state; neither ask thou, that any thing further of it be committed to words, for that is as impossible. But as concerning the finishing the history of him, that God willing, I shall afterwards declare. Whereas he returned unto the sensible world, that is after he had digressed, whither he had digressed, he loathed the troubles of the outward life,
and

and travelled with the highest desire of a further life; and he sought a re-entrance into that place of speculation, in the same manner wherein he first sought it, untill he attained it, with less travel then formerly, and he remained in it the second time, longer then in the first time: then he returned unto the sensible world, then again he fitted himself to attain unto his place of speculation, the access unto which was easier unto him, then at the first or second time, and his abiding therein was of longer continuance: Nor ceased the way of attaining unto that noble state, to become more easie unto him, and his remaining therein to be the longer from time to time, untill he arrived at this, that he could attain it when he desired, and removed not from it, but as he desired, [or willed.] Therefore he cleaved unto this his place, neither departed he from it, but when the necessity of the body required, which he had reduced unto that scarcity, that a lesser could hardly be found: and among all these things he wished, that the powerful and glorious God would altogether remove him from his body, which called him away from that place; and that he might wholly and perpetually attend unto *his pleasure*, and might be free from that grief wherewith he was affected, how oft he was turned away therefrom, because of the necessity of his body: and in this state remained, un-

till he passed the seventh septenary from his beginning, that is fifty years; and then the fellowship of *Asal* happened unto him: but the narration of his meeting with him is such, as God willing, shall afterwards follow.

They report, that there is an Isle near unto that Isle wherein *Hai Ebn Yokdhan* was born, according to the one of these two differing opinions of the manner of his birth, unto which a certain Sect of these good Sects of men did betake it self, which had for their Author some of the old Prophets of pious memory, viz. A Sect which declared all things by composed Parables, which might represent the images of these things to the fancy, and might fasten their impressions in the minds of men, as useth to be in Discourses fitted for the Vulgar. Nor ceased that Sect to spread it self, and to prevail in that Isle, and to be made known; so that the King thereof embraced it, and forced others to adhere unto him.

Now there were born in the same Island two excellent men, and desirous of that which is good (the name of the one was *Asal*, the name of the other *Salaman*) who meeting with that Sect, embraced it in the best manner, and prepared themselves to observe all its precepts, and were continually exercised in the works thereof, and for that end, they did enter into a fellowship. But at sometimes they

they enquired into that which was delivered into the words of the Law, of the description of the *high and glorious God*, and of his Angels, and of the descriptions of the resurrection, and reward, and punishment to come. Now as to *Asal*, the one of the two, he searched more into the most inwards of things, and sought out more the mystical senses, and he was studious to interpret them: but *Salaman* his neighbour did mostly observe the outward things, restraining himself more from interpretations, and abstaining from a curious search and speculation of things: In the mean time, both of them was diligent in outward works, and calling themselves to an account, and resisting their affections. But there were in that Law, some sayings which seemed to exhort men unto a solitude and a solitary life, and to signifie, that felicity and happiness is placed therein; but there were more sayings, which seemed to exhort men unto company, and to embrace the society of men: Therefore *Asal* addicted his mind to seek after solitude, and he preferred those sayings which tended thereunto, when by nature he was given to perpetual contemplation, and to seek out the explications of things, and search after their significations; for, a great hope of attaining this thing offered it self unto him, out of a solitary life: But *Salaman* was addicted unto company, and mostly regarded the

sayings tending thereunto ; because of a fear which was in his nature of contemplation, and of a more subtile enquiry, and keeping of company seemed unto him, to be that which driven away evil thoughts, and removed opinions which did bear themselves in into his mind, and which did lead away from the instigations of devils. Therefore, their disagreement, as to this opinion, was the cause that they departed one from another.

And now *Asal* had heard of that Island, wherein it is reported that *Hai Ebn Yokdhan* had his Original, and he knew the fruitfulness and advantages of it, and the temper of the air, and that his departing into it, would accomplish what he desired : Therefore, he determined to go thither, and there to withdraw himself from the fellowship of men, as to the remnant of his time. Therefore, gathering all his goods together which he had, with a part of them he hired a Ship, to carry him into that Island, the rest he did distribute unto the poor, and taking his farewell of *Salaman*, he committed himself unto the Sea : and the Mariners having transported him into the Island, when they had landed him on the shore, they departed from him. And so *Asal* remained in that Island, serving the powerful and glorious God, magnifying him, and meditating upon his glorious Names, and high Attributes, nor was his mind hindered,
nor

nor thoughts troubled. And when he needed food, he took of the fruits of the Isle, or of the things he caught in hunting, as much as sufficed unto his hunger : and in this state he remained for some time, and enjoyed great pleasure, and much tranquility, from the conference he had with his *Lord*, and he saw daily, that from his benefits and most precious gifts, and from what he brought ready to his hand what he sought, and was necessary for his food, that the certainty of his faith was confirmed, and it gave him comfort. In the mean time, *Hai Ebn Yokdhan* was taken up in sublime speculations, nor did he come out of his cave, but once in the week, to take unto him such food, as was most readily presented ; and therefore, *Asal* at the first time did not fall upon him, but walking along the utmost parts of the Island, and compassing its bounds, he neither saw any man, nor perceived the footsteps of any, whence he had gladness, and his mind being delighted in respect of what he had proposed unto himself, to wit, that chiefly he might seek after solitude and retirement, untill it came to pass at a certain time, that *Hai Ebn Yokdhan* coming forth to seek his food, at which time *Asal* had betaken himself unto that place, the one did cast his eyes upon the other, and *Asal* doubted not, but that he was one of the religious men given to solitude, who had betaken himself unto that

Island, to be retired from the company of men, even as he had come thither. And he feared, lest if he should meet him, and make himself known, he should be an occasion to trouble his state, and should be an impediment set betwixt him and his hope : But *Hai Ebn Yokdhan* knew not what the matter was, becaule he saw him to resemble none of these *animals* that he had formerly seen ; and he being cloathed with a black coat of hair and wool, which he thought had been some natural cover, he stood long astonished : but *Asal* turning himself from him, fled away, fearing lest he should detain him, from what he was occupied about ; but *Hai Ebn Yokdhan* followed him, from an *innate desire* to search out the truth of the matter, and when he saw, that he fled from him with all his might, he with-drew and hid himself, so that *Asal* thought he had departed from him, and gone further off from that part : therefore *Asal* began to take himself unto prayers, and reading, and to invocation, and weeping, and supplication, and complaints, untill these things had turned him away from every other matter.

In the meantime *Hai Ebn Yokdan* drew near unto him by little and little, while *Asal* did not observe, until he was so near unto him, that he heard his reading, and praises, and saw his humble gesture and weeping, whence he heard a pleasant voice, and letters digested
into

into order, the like whereof he had never perceived by any sort of the *Animals*; also beholding his form and lineaments, he saw him to be of the same form with himself, and it appeared unto him, that the Coat wherewith he was clothed, was not a natural skin, but an habit taken from some other thing, like unto his own clothing, and when he saw the comeliness of his humble gesture, and of his supplication, and weeping, he doubted not but he was one of the *essences*, which had the knowledge of that true *Beeing*, and therefore he was carried with desire towards him, desiring to see what the matter was with him, and what was the cause of that weeping and supplication. Therefore he came nearer unto him, until *Asal* observing it, he did hasten to run. But *Hai Ebn Yokdan* with a great strength did follow after him, until he reached him, in respect of the strength and power which God had given him, both of knowledge, and body, and he took hold of him, and kept him, that he could not flee away. Therefore when *Asal* beheld him covered with the hairy skins of *Animals*, and his hair so long that it covered a great part of his body, and saw that he was so swift in his course, and so excelling in strength, he was greatly afraid of him, and he began gently to entreat him, and to ask him in words which *Hai Ebn Yokdan* understood not, nor knew what it was, but that he observed

observed in him the tokens of fear ; he did therefore appease him with the voices which he had learned from some of the *Animals*, and gently stroaking with his hand, his head, and the sides of his neck , he shewed kindly unto him, and gave a signification of his joy and gladness , until the fear of *Asal* was settled, and that he knew he willed him no evil. Now *Asal* of old had learned most of Languages, and was skilful of them, through his desire after the knowledge of the interpretation of things ; he began therefore to speak unto *Hai Ebn Yokdan*, and to ask him of his condition, in every Tongue that he did know, and he endeavoured to make him understand : but this he could not do. Also *Hai Ebn Yokdan*, in all these things wondered at what he heard, nor knew he what it was, but that he observed the fairness of his countenance , and his good-will. So every one of them admired the condition of the other. But *Asal* had by him some reliqs of food which he had brought with him from the inhabited Island, which he offered unto *Hai Ebn Yokdan*, but he knew not what it was, for he had never seen any thing of that sort before ; therefore *Asal* eating somewhat of it himself, did signifie unto him that he might eat ; But *Hai Ebn Yokdan* did mind those Laws wherewith he had bound himself in the receiving of meat , and when he knew not the nature of that thing
which

which was set before him, what it was, and whether it was lawful for him to take of it, or not, he restrained himself from eating; but *Asal* ceased not to desire him, and kindly to invite him; when therefore *Hai Ebn Yokdan* was held with the desire of him, he feared lest if he should continue to refuse, he should alienate him from him. Therefore taking that food, he did eat of it, but when he had tasted it, and liked it, it appeared unto him, that he had done evil, in violating the Covenant about the conditions which he had proposed to himself in taking meat; and it repented him of his deed, and he willed to withdraw himself from *Asal*, and to betake himself unto his state, seeking to return unto his sublime speculation; but that vision did not presently return unto him; therefore he thought it best to remain with *Asal* in the sensible world, until he was more certified of his condition, that no further inclination should remain in his mind towards him; that so afterwards he might return to his place, being distracted with no other thing. So he joyued himself to the fellowship of *Asal*; and when *Asal* saw that he could not speak, he was certain that no hurt should befall his Religion from him, and he hoped it should come to pass that he should teach him Language, and Knowledge, and Religion, whence he should have a great reward, and a nearness unto God. So *Asal* began

began to teach him to speak, first by pointing unto him at particular things, and then by pronouncing their names; and repeating them unto him, he willed him to pronounce them again, which he presently did, until he had taught him all names, and so by little and little gradually carried him on, that in a short space he could speak. Then *Asal* began to ask him of his condition, and whence he had come into that Island; but *Hai Ebn Yokdan* told him that he knew not what beginning he had, nor father, nor mother, but the Goat [or Roe] which brought him up, and he described unto him his whole state, and what progress he had made in knowledge, until he had come unto that degree of *conjunction with God*. Therefore when *Asal* had heard of him, of those truths, and those essences, which are separate from the sensible world, and have knowledge of the essence of that one, true, powerful, and glorious Being, and had described unto him the essence of that supreme, powerful, true, and glorious Being, in his glorious attributes, and had unfolded unto him how much he could, of that which he saw, when he had reached unto that *conjunction* of the joys of them who are joyned unto God, and the griefs of them who are separate from him, he doubted not but that all the things which in their Law were delivered of the Commandment of the powerful and glorious God,

God, and his Angels, and Books, and his Messengers, and the last Day, and of his Paradise, and the Fire, are the similitudes of these things which *Hai Ebn Yokdan* saw, and the eyes of his heart were opened, and his mind was enlightened, and that which he perceived by reason, and received by tradition, did well agree with him, and the manners of interpretation, were easie with him, nor was there any thing hard unto him in these precepts, which was not now manifest, nor any thing shut, which was not open, nor any thing which was not discovered unto him, and he became mighty in understanding; and then he too admired *Hai Ebn Yokdan*, that he had a great account of him, and he did reverence him, and it was certain unto him that he was one of the *Saints of God, to whom is no fear, and who shall not have grief*. Therefore he made himself ready to serve him, to imitate him, and to follow his admonitions, in the works which did occur unto him, in those legal things which formerly he had learned in his Religion. But *Hai Ebn Yokdan* began to ask him of his matters, and of his condition, that he would unfold them unto him, and *Asal* began to describe unto him the state of his Island, and what kind of men was therein, what was their conversation before that religious Sect came thither; and how it was now after its coming unto them: also he declared unto him

him all things which were delivered in the Law, of the description of the divine World, and of Paradise, and the fire of Hell, and the being raised up, and the Resurrection, and the gathering unto Judgement, and the account which was then to be given, and the Scales wherein the actions of men should be weighed, and the way through which they were to pass. And *Hai Ebn Yokdan* understood all these things, nor did he perceive that any of them was unsuitable unto what he saw in his sublime place, and he knew that he who had described those things, and delivered them unto men, was true in describing of them, and in his sayings, was a true Messenger sent of God, and he believed him, and acknowledged the truth thereof, and gave a testimony unto his mission. Then he began to ask him of the precepts which he had brought, and of the Rites of the Worship which he had ordained, therefore he described unto him Prayer, and Alms-giving, and Fasting, and Travelling, and such kind of outward works; and he received these things, and embraced them, and took upon him the performance of them, in obedience to that command, being perswaded of the truth of him who delivered the same; but there were two things remained fixed in his mind, which he admired, nor did he perceive any manner of wisdom in them, wherefore that Messenger in his describing most things be-
longing

longing unto the divine World , did use Parables unto men, and abstained from a clear unfolding of them, so that men, in a great part, fell into that, that they affirmed it to be corporeity, and believed that to be something of the *essence of that true Being*, from which it is far distant, and is free, and in the same manner, in the things belonging unto the way of reward and punishment. The other was, that he did not proceed beyond those Precepts and Rites of Worship, and that he permitted that men should endeavour to seek after riches, and that as to their feeding , they might enjoy their liberty , so that they vainly gave themselves unto vain things, and turned themselves away from the truth, seeing it was his own opinion, that nothing ought to be taken from any, but to sustain the reliques of the life : but as to riches, they were of no value with him : also he saw what was decreed in the Law , concerning the things belonging unto riches , as to Alms-giving, and distributing of them, and Trading, and Usury, and Fines, and Punishments, and all these things seemed strange unto him, and he judged them superfluous, and he said, If men judged the matter according unto truth, surely they would turn away themselves from these empty things, and follow the *truth*, and so all this would be superfluous, nor would any have that propriety in riches, that these dues should be exacted from him, or that
his

his hands should be cut off, for these things secretly taken by stealth, or that lives should be destroyed for taking them away openly. But that which put this opinion in his mind, was, that he thought all men were of an ingenuous inclination, and a sharp understanding, and of minds constant unto themselves; nor knew he what dulness of mind they had, what scarcity of spirit, what evil counsel, and what inconstancy of mind, and that they were altogether like beasts, yea further erring from the way. Therefore, when he had an exceeding great compassion upon men, and desired that salvation might come unto them by his help, a purpose of going unto them entered into his mind, that he might unfold and declare the truth unto them. Therefore he made this known unto his neighbour *Asal*, and asked of him, if he could think upon any way whereby he could come unto them; but *Asal* declared unto him, the defect of their ingenuity, and how averse they were from the commandment of God; but he could not understand this, and his mind was intent upon that which he hoped: *Asal* also greatly desired, that God by his means, would direct some of his neighbours, who were easie to be guided, and were not so far from sincerity, and he promoted his endeavour. It seemed good therefore unto them, to betake themselves unto the Seashore, and not to depart therefrom day nor night,

night, if perhaps God should give them an occasion to pass over the Sea; and being intent upon this thing, they did supplicate with prayers the most high God, that he would direct them in their business. And it came to pass, by the commandment of the *powerful and glorious God*, that the motion of the wind and floods did carry a ship, which had gone out of her way at Sea, towards the shore of that Island; the which coming near unto the Land, they who were in the Ship seeing two men upon the shore, they came unto them. Then *Asal* bespeaking them, desired that they would carry them with them; and when they consented, and had received them into the Ship, God gave unto them an easie wind, which carried the Ship in a short space unto the desired Island; where having gone forth upon the shore, they entered the Town, and there the friends of *Asal* did meet him, to whom he made known the condition of *Hai Ebn Yok-dban*: therefore they gathered about him earnestly, thinking great matters of him, and coming together unto him, they esteemed him much, and honoured him, and *Asal* told him, that *that Sect* of men did exceed all others in knowledge and sagacity, so that if he could not instruct them, much lesse could he instruct the vulgar sort of men. Now the Prince and chief man of that Island was *Salaman*, the friend of *Asal*, who thought it best to joyn him-

himself to the fellowship of men, and thought it unlawful to give up himself unto solitude. So *Hai Ebn Yokdhan* begun to instruct them, and to declare unto them the mysteries of wisdom; but when he had proceeded a little beyond that which was plain, and began to explicate that, the contrary whereof had taken place in their minds, they began to withdraw themselves from him, and their minds abhorred from that which he spoke, and they were angry with him in their hearts, although before him, they carried a show of kindness, and honoured him so far, as he was a stranger among them, and out of their observance due unto their friend *Asal*. But *Hai Ebn Yokdhan* ceased not night and day to deal gently with them, and to manifest the truth unto them, both privately and publicly; but that had no other effect, but to encrease their enmity against him, and their flying from him, although they were lovers of that which is good, and desirous of the truth, but that from the defect of their nature, they sought not the truth in the due manner, nor did they apprehend it as it ought indeed to be; nor did they search through what way the entry was open thereunto, but they sought the knowledge of it, after the manner of the vulgar sort of men, so that he despaired of reforming them, and lost all hope of bringing them unto a better condition, which was lesse acceptable unto them.

them. And afterwards, observing diverse orders of men, he saw that every company rejoyced in that which was present with them, while they made their lusts their God, and had the same for the object of their Worship, and destroyed themselves by gathering together the trifles of the world, the desire of gaining holding them deceived, untill they went to the grave: but that no counsel prevailed with them, nor did good words move them, nor had reproof any effect upon them, but that they proceeded more obstinately. But as to wisdom, that they had no way open thereunto, nor did any part thereof belong unto them; *Foolishness had overwhelmed them, and what they sought after, had occupied their* *Alc. cap. 3. al-*
bearts as rust; God hath sealed *tatfis. & cap. 2.*
 their hearts and ears, and a mist is before their eyes, and a great punishment abideth them. Therefore, when he saw them encompassed within the Fatts (or Cauldrons) of punishment, and covered with or, *Curtains.* the darkness of a vail, and that all of them, except a few, kepted their Religion, no otherwise but with a respect unto the world, and did cast behind their backs their own works, although they were light and easie, and that they esteemed slightly of them, and that merchandising and trading had occupied them, and detained them from the remembrance of the most high God, and that they never were afraid, their hearts and eyes being taken up about these things; it was manifest unto him, and certain, that it was impossible to speak unto them, in the manner of an open declaration, nor that it was expedient that works
 I should

Should be enjoyned unto them beyond this measure, and that part of the profit which came from the *Law*, unto the vulgar sort of men, was placed herein, that it respecteth their life in this world, to wit, that the manner of their life therein be in good order, and that no man be injurious to another, in the things which he may call his own, but that they do not attain unto the felicity of another world, but some very few of them, to wit, these who prepare themselves for that world, and give right diligence thereunto, such as he who believeth the truth, but to him who erreth, and doth prefer the life of this world, *Hell* shall be his place. And what greater labour is there, or what more grievous miseries then his, whose works if thou dost consider, from the time he riseth from his sleep, untill again he return unto sleep, there is none among them that shall be found, by which he doth not study to get the end of some of these sensible things, which are of no worth, to wit, either riches to heap up, or pleasure to take, or wrath, whereby to satisfie his mind, or power whereby to defend himself, or in the *Law* of some work commanded, whereby he may show himself or may have a care of his neck: and all these things are darknesse, others upon others in the deep sea; nor is there any of you who doth not go in thither, for so the decree of the Lord standeth firm. And so considering the state of men, and seeing the most of them to be in the degree of unreasonable animals, he knew that all wisdom, and direction, and amendment, were placed

Alc. c. Alnur & c. Miriam.

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placed in that which the messengers of God had spoken, and the Law had delivered unto them, and that there was no other possible, nor could any thing be added, and that there were men appointed unto every work, and every one was mostly capable of that thing unto which he was ordained by nature, and that the Law of God was the same unto them who had gone away before, neither was there any change in the Law of God.

And so having returned unto *Salaman* and his Companions, he asked leave for the things which he had spoken among them, and desired them to have him excused, and he told, that he thought the same things with them, and did walk in the same way with them: and he exhorted them that they would adhere unto their institution concerning the ends of the Law, and the observing the outward works, and that they should not meddle with things not belonging unto them, and that they should have faith in doubtful things, and give a ready assent unto them, and should be averse from new opinions, and bad affections, and that they should imitate their pious Forbears, and leave novelties; and he commanded that they would shun that which is seen among the vulgar sort of men, in the neglect of the Laws, and the love of the world, and that he required them most of all to beware of. For both he and his friend *Asal* did know, that there was no salvation unto this obsequious and defective sort of men, but after this manner, and if from that they should be carried away unto a curious search of sublime things, that things would be worse with them, and that it was not possible that they could

attain unto the degree of those who were happy ;
 but that they should hang in suspense , and be tof-
 sed upwards , and downwards , and their end
 should be evil ; but if they remained in the state
 wherein they are , until death should take hold of
 them , that they should obtain salvation , and
 should be among them who are placed upon the
 right hand , but as to them who had gone before , that
 they had gone before , and that those came near un-
 to them. So bidding them farewell , they departed
 from them and took occasion to return unto their
 own Island , until at length the *powerful* and *glori-
 ous God* gave them a commodious passage. But
Hai Ebn Yokdan sought after his sublime state of
 speculation , in the same manner as formerly , until
 he recovered it ; and *Asal* did imitate him , until he
 reached near unto it , or was not far from it. So
 they worshipped God in that Island , until death
 siezed on them. And this is that (God help thee
 and us with his spirit) which we have received of
 the History of *Hai Ebn Yokdan* , and *Asal* , and *Sal-
 laman* , making choice of such words as is found in
 no other Book , nor use to be heard in vulgar speech ,
 and is a part of that hidden knowledge , which no
 man receiveth but who hath the knowledge of
 God , nor is any man ignorant of it , but who hath
 not the right knowledge of God. But we have
 gone away differing from our pious forbears , as to
 the keeping secret these matters , and the sparing-
 ness of declaring them. But that which readily
 perswaded us to divulge this secret , and to break
 through this vail , was , these evil opinions which
 are risen up in this our time , which the vain Phi-
 losophers of this world have commented , and sent
 forth

forth unto the vulgar, so that they are dispersed into various Regions, and an evil proceeding thence was common, that we might be careful of the weak (who have cast off what they received by tradition from the Prophets of pious memory, and have chosen what was delivered by foolish men) lest they should think that these opinions are a secret to be kept up from them who are not capable thereof. and this should increase their desire after them, and for that cause should the more greedily affect them. Therefore it seemed good unto us to give some light discovery unto them, of this secret of secrets, whereby we may lead them unto the parts of truth, and divert them from that path; yet neither have we left those secrets committed unto these few Leaves without a thin vail, which shall be easily unveiled unto them who are fit, but shall be thick unto him who is unworthy to go further on, so that he cannot pass through. And I desire of my brethren, as many as shall read this Treatise, that they have me excused in these things which I have so easily declared, and so freely described; for I had not done this, but that I was carried unto those heights whereunto the sight cannot reach, and I endeavoured to make my speech easie to be understood, fitly placing the same, that I might stir up in men a desire of entering into the right way. But I ask of the Lord pardon and remission, and that he would bring us to the certain knowledge of himself, for he is bounteous and liberal. Peace be unto thee my Brother, whose promotion is decreed, and the mercy of God, and his blessing come upon thee.

Praise unto God alone.

The end.

